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INITIATION:

THE SELF AND THE "SELVES."

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(*Part I.*)

"Do not attempt to deal with the highest and most sacred of all sciences, unless you are resolved to walk in the way of holiness; for those who are not pure in heart will not see the true light and not understand the true doctrine. Only those who feel the presence of holy truth in their souls will behold the divine mysteries. Only those who have overcome the bondage of self will know the secrets of eternity."

THESE are the words of a Master. Within the soul of man is a spark of that Divinity from whom all things take their origin, their consciousness, and their knowledge; therefore the power to become and to know all things rests within the constitution of man. By means of his bodily senses he learns to know the qualities of the external world of phenomena; by means of his inner perceptions he investigates the realm of the soul; and the understanding of his awakened spirit penetrates into the highest and deepest mysteries. No man can really know anything beyond that which enters his consciousness. The field of his consciousness is the sphere of his being; but the consciousness of his mortal personality is not that of his soul; nor is the consciousness of his (astral) soul the same as that of the spiritual spark slumbering within his heart. The

field of his lower consciousness embraces that which is low; the high that which is high; the highest embraces the highest. If we wish to attain real knowledge of that which is high, holy, and exalted, we must acquire the art of closing the door to the influences that come from the lower plane, and enter into that higher state of consciousness which is related to the spiritual realm.

The fact that there are persons ignorant of such a higher state—denying the possibility of its existence because they have never entered it themselves—does not change this law of nature. Even orthodox science, superficial as it may be, is on the way to acknowledging the existence of a double consciousness in man, each of which states is independent of the other; thus it begins to approach a truth taught thousands of years ago by the Indian and Egyptian sages, and scientifically explained by the great Shankarâchârya in his “*Tattwa Bodha*” (Philosophy of Self-knowledge). Moreover, every person of ordinary sensibility, be he learned or not, knows from introspection that within his personal self there is a higher state of consciousness, different from that of the outer self, which admonishes, guides, and instructs him, and is commonly called his inner and better self. Those who have looked still deeper find that even beyond that there is a still higher power, called the conscience. In the outer personal self there resides the sense of egoism, the craving for life and for the gratification of self. In the inner consciousness there is also the sense of self, and it considers the advantage or disadvantage resulting from its actions; but in that innermost power there exists no personal consideration, no sense of egoism, no idea of limitation, isolation, or separateness, no conception of “mine and thine,” but the sense of justice resulting from the recognition of good and evil; in other words, the soul-knowledge of eternal law.

This innermost consciousness is in a certain sense our own Self, for it is the recognition of truth in ourselves, the highest power which we possess; but it is not a power which has different qualities in different persons; it differs according to the degree of its manifestation, but not in its essence; it is in its own

nature unlimited, infinite, the one Self of all beings, the truth, the law, and the very life. It is "God," the divine ideal, whose realization is the object of all existence—the true Self, that cannot be realized or known in any other way than by the sacrifice of that illusive personality which is not the true Self of man, but the seat of his egoism. The full recognition of truth is only possible when the delusion of self-conceit disappears.

To illustrate this by an example, let us say: The personal self craves for the gratification of a certain passion, and contemplates the pleasure resulting from it. The inner self considers the advantages and disadvantages resulting from such a gratification, and the effect it would have upon its physical, intellectual, and moral state. But in the innermost self there exists no consideration of any personal advantage; there exists the impersonal sense of right and wrong, the product of spiritual knowledge acquired by previous experiences perhaps in former lives. There, in the innermost centre, the law exists and dictates without giving any logical reasons for it, and this law is the foundation of man's existence; it is the recognition of truth, having become manifested in the consciousness of the terrestrial personality.

In one of his aspects man is a unity, and in another aspect a very complicated being. His physical, emotional, intellectual, moral, and spiritual natures are entirely different from each other, forming in the perfect man one harmonious whole. They are not the products of each other, but each has for its foundation its own particular principle. No amount of feeding, moving, and exercising a corpse will create life therein; no amount of developing muscular strength will create intelligence; no amount of intellectual cleverness will create morality; no amount of selfish morality will grow into that true spirituality which can manifest itself only in those who are unselfish. We must not mistake the manifestation of a principle in an organism for a creation of the organism. A healthy body will be a good vehicle for the manifestation of intelligence; but no degree of physical health will create the principle of intelligence, nor can any amount of lies cause the existence of a new truth.

Materiality, life, sensation, intellectuality, morality, spirituality—each of these principles constitutes for itself the basis of a certain and definite state in man, and man's aspect differs according to the manifestations of this or that principle in his constitution. The corpse differs from the living man, the animal man from the intellectual, the physical from the spiritual, the selfish from the unselfish, etc. These are distinct and definite states, belonging to different planes of existence. A man cannot be a sage and a fool at one and the same time; but at one time the sage in him may become manifest and at another the fool, and during the time of such a manifestation he is identified with the principle manifesting in and through him.

Each of the fundamental principles in the constitution of man belongs to its own plane of existence, having its own sphere of activity and its own functions of perception and memory. The physical body does not know the nature of life; the external personality does not know the "inner man;" the inner man is not God and does not know him, unless God becomes manifested in him; but the light coming from a higher principle may penetrate into the lower, and cause therein a certain transformation comparable to the sunlight penetrating through the clouds, which causes the clouds to become luminous and the darkness to disappear. Thus the physical body is penetrated and filled with life, the animal mind illumined by intellectuality, and the intellectual and moral man may be transformed into a still higher being by the light of true spirituality, in which no sense of self or egotism exists, and which is unattainable to the selfish because self-conceit and the realization of universal truth are incompatible. To enable man to establish the required conditions under which the divine man within may become fully manifest in the terrestrial personality—this is the object and aim of all occult study and spiritual training.

The awakening of immortal consciousness within the mind of mortal man is the dawn of self-knowledge, the first step of Initiation. There may be those who find it sufficient for their religious training or spiritual development to follow blindly the

rules of life taught by their teacher ; but there are others who wish to understand what they are doing and the reasons therefor, and to those it will be highly useful and necessary to know the laws of spiritual evolution, so that they may obey it knowingly. To them it will be of the highest importance to know the nature of the constitution of man and the functions of his principles upon the different planes of existence ; so that he may no longer be an ignorant instrument for the action of cosmic forces, but knowingly and wisely co-operate with the secret powers of nature in her great work of giving birth to a perfect man.

If we examine the selves within our own constitution, we find them to be the physical self, the soul in its higher and lower aspect, and the spirit with its two powers of understanding and enjoying the truth : while the whole is pervaded by the one life, manifesting its activity as the life of the body, the life of the soul, and spiritual life. In other words, that manifestation of individual self-consciousness in the one Life (God) which is called "the soul" assumes different envelopes, in clothing itself with matter, for the purpose of exercising the functions belonging to each plane of existence, and thus attaining perfect knowledge by the realization of Being. Upon this self-examination and self-observation is based the classification of principles in the constitution of man, taught by the great Shankar-âchârya, as follows :

I. *The physical body.* (*Sthula Sharira.*) The outer garment or envelope of the soul ; the "image grown out of nutriment" (*Annamaya Kosha*). It is made up of innumerable elements, organs, tissues, and cells, each of which constitutes for itself a certain individuality, although each is a constituent part of the body to which it belongs, and without that part the body would not be complete. Thus the eye is not the ear and not the body itself, but a part of the body ; and the eye would not be an eye, but worthless, if separated from it. In a similar way each individual man is an organ in the great organism of the soul of the world, and he is only a man and of value to the extent in which he fulfils his function as a part of that great or-

ganism, according to the position he occupies therein. The physical body is a worthless corpse unless endowed by the life that animates the whole; it is the house in which the inner man dwells and the temple in which Divinity may manifest its presence. The physical body is of the greatest importance for the development of spiritual knowledge and power; for the germs of all powers are hidden therein. It is as necessary for man as the shell of the egg is necessary for the development of the bird within; but as the full-grown bird no longer requires the shell, so the fully-developed spiritual man may live even on this earth without a physical body and find himself all the better for being free of this impediment.

The physical body, aside from its merely physiological functions, has organs for the performance of spiritual functions, such as are entirely unknown to ordinary science, but well known to the occultist. Some of these organs have become nearly atrophied from disuse, others are considered "mean;" but as often the lowest things may be put to the highest use, so even those organs which are considered "meanest," and often misused, are perhaps the most sacred and important for the higher evolution of man.

(To be continued.)

CONCENTRICITY:

THE LAW OF SPIRITUAL DEVELOPMENT.

BY J. ELIZABETH HOTCHKISS, A.M., PH.D.

(Third Article.)

ON the first plane of experience the attention is fixed upon a material object until the essential vitality finally bursts through that first material whorl of development, thus producing a negative expression of the concentric law. It has been seen that the continuity of action is perfect, although in the limitations of a finite plane, where the tendency of the mind is to become absorbed in the passing experience, the negative bursting of its outer shell which has grown fixed and rigid is therefore absolutely necessary. This experience of development in the individual is the true metempsychosis, by which the butterfly has become the symbol of the soul. It is variously modified, however, by the doctrines of reincarnation and transmigration, in which the thought too often clings to the material form and fails unfortunately to grasp a higher conception expressed in the development of spirituality. As the material object eventually can no longer satisfy the mind, the thought in this second plane of experience then clings to the personality of the religious Master.

The garden of Eden is the state of unconscious innocence, in which begins the experience of every individual as well as that of the human race. It is the Paradise of ignorance in the subservience of nature. In this symbolical story of Eden the apple represents the object—the forbidden fruit. The whole attention is directed toward that object until our first parents become absorbed in its contemplation, and in eating of it they gain knowledge by experience. “And the Lord God said, Behold,

the man is become as one of us, to know good *and evil*; and now, lest he put forth his hand, and take also of the tree of life, and eat, and *live forever*: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Gen. iii. 22, 23). This account merely describes the course of experience as distinct from the first chapter of Genesis, wherein, by pure perception of concentricity, man shall "have dominion over . . . every living thing."

Experience brings a consciousness of self and with it a sense of fear. They hear "the voice of the Lord * God walking in the garden." For an instant there is a clear perception of concentricity—the law of God protecting the Tree of Life. Then comes the knowledge of duality, good *and evil*, which brings a necessity for choice, the responsibility of freedom, the inevitable results of desire—in that they must sustain and bear and suffer and even share their mutual affection with their offspring. The first-fruits of knowledge may then become unselfishness and self-sacrifice for another's good. As the family grows into the tribe, the tribe into the State, and the State into the Nation, the obligations of altruism are gradually increased; yet with many obligations the mind can fix its attention upon only one at a time. This process of forming concepts intelligently from the many results of sense-perception is peculiarly the mental development of man as above the lower animals. Thus the race ideal is embodied in one superior object of worship, even where many inferior gods exist; but associated with that One are the dual characteristics of Good *and Evil*. The Hebrews recognized this negative principle in their God Wrathful. As "God created man in his own image" (Gen. i. 27), all religious history shows that man has conceived of a God according to his development, and after his own heart. A cruel and warlike race has ever conceived of a cruel and avenging God, except where a passive people have accepted by suggestion the God of their conquerors.

During the seventy years' captivity the Jews learned from the Persians their conception of the equality of good and evil,

* Lord—*law*.

light and darkness, one contending against the other: which afterward gave rise to the idea of heaven as afar off, the punishment hereafter, and the avenging personal God seated upon a throne of gold and precious stones, separating the goats from the sheep, and surrounded by his ministering angels. On the other hand, there existed that appalling conception of the personal devil, more or less subsidiary to the higher power, but opposing Him. The Church in its earnestness of purpose has waged a royal battle against the Prince of Darkness. We find him treading the stately measures of the grandest epic poetry known to the human race. We find him in artistic creations with his train of followers, fallen angels like himself, and yet possessed of power to tempt and destroy humanity. The awful battle has been fought by the saints and martyrs of Christian belief, who have descended into the depths of the Inferno and waged a hand-to-hand contest with his Satanic Majesty. All this personification of a supposed principle is nothing more than the entanglement of language, which has brought appalling consequences to mankind.*

The fallen angel exists simply in the beginning of sense-experience. It is the inversion of the creative Intelligence.† But the law of concentricity is ever active even on the material plane. Psychologically, every experience in teaching wisdom tends to equalize by the law of salvation. To "get understanding" is the end in view, and with the understanding the sin is atoned for by repentance and the dead past may bury its dead. This principle of salvation has found a personal embodiment in every form of religion.

The Saviours of every race are personally sacred. They represent to a greater or less degree the embodiment of all goodness as entirely superior to evil, and express the higher spiritual activity in their exalted manner of life. They are elevating examples of righteousness and purity. The principle of good is personified in those who are of God; consequently they are divine. They speak the message of God; consequently they are inspired. The creative principle, however, knows no

* Good—God; D—evil.

† See *Table of Development*, in Article I.

favoritism. In all men exists the spiritual saviour, never excluding a single creature. The religious sects that arrogate to themselves the sole possession of Sovereign favor lose sight of the principle of salvation. They exclude man from all possibility of at-one-ment. The divinity of the Saviours of the world need not be unquestioned; but—lose not the vitality of their mission, for they teach also the *divine nature of man*. They are striving to bridge that awful chasm by which the intellect has separated man from his Creator.

Kantian philosophy interpreted the Eastern thought by regarding *time*, *space*, and *causality* as innate forms of the intellect. We may read the whole story of religious doctrine in the consequent limitations and relations of experience. The positive expression of creative energy is soon concealed under the fixed and rigid forms of dogma. Intolerance and restriction arise from personal opinion, and must always give way in the destruction of the form, for the renewed vitality of expression. The dark thread of necessity is woven into this fabric for the purpose of overcoming its rigidity, but carries with it all the sad history of bloodshed, contention, and martyrdom. The objects of worship are well guarded in the temples and religious retreats, but the iconoclasts burst through the sacred portals, usurping a divine fury in order to annihilate them. Creative energy when uncentred is always destructive. Yet the Reality of the religious idea is never destroyed; it is only the idol that gives way, and too soon it descends into new forms which are again destroyed. Change is the character of the phenomenal world, in order to keep the mind free for its special acts of creation. Change is also the fundamental quality of attention. This change involves an element of growth and never retrogrades, however much it may seem to do so.

The law of concentricity found its perfect embodiment in Jesus Christ, for he knew no evil; neither did he contend with the powers of darkness. His perfect character was harmoniously concentric, yielding at every point. His positive goodness invariably returned good for evil, and his teachings in their sublime simplicity have spread a radiance over the past

two thousand years in which he has been so little understood. The church militant, even when striving to emulate his character, has often failed in the gentleness of the Christ spirit—not able to rise to that height of indifference to evil with those calm words: “Get thee behind me, Satan,” nor even to act upon the highest principles of the Christian philosophy: “Hold fast that which is good” (I. Thess. v. 21), “Resist not evil” (Matt. v. 39), and “Be not overcome of evil, but overcome evil with good” (Rom. xii. 21).

The intellect is the judge receiving all the testimony of the phenomenal world; and evil, belonging only to the phenomenal world, *exists solely in the forms of the intellect*. It is through partial testimony that the intellect is deceived. A knowledge of psychology will alone explain the fact that to resist evil is to recognize its existence, thus calling into activity the multiple forms of the intellect which can only inspire fear, contention, and impending doom. It naturally follows that theological doctrines become dark and awful in the wrath of an angry God, a threatening future, an eternal torment, the punishment of hell-fire, and everlasting damnation.

In the experience of the individual, the actual torment comes through the self-judgment of conscience contending with desire. Having passed the point of equilibrium, desire becomes a habit and degenerates* into mere passion. Self is then the idol that must eventually be set aside by the activity of development. In this struggle with self the lesson must be learned to discriminate between love and desire. Love can exist apart from its object, for love is subjective and spiritual; consequently one, and never divided. Desire degenerates into passion and descends to the selfish gratification of sense. The conquest of the lower nature is the realization of a whole theology; it is simply the turning of the energy for good or ill, well expressed by Omar Khayyám: “I myself am heaven *and* hell,” and in the positive philosophy of Christ: “The kingdom of God is within you” (Luke xvii. 21). The act of creation demands

* From the Latin *de*, moving from, separation; and *genus*, *generis*—birth, race.

the conservation of energy in avoiding the painful fruits of selfish indulgence.

The psychological bearing of this subject will at once be realized when we consider that the entire waking consciousness is governed by the law of suggestion. Such promptings come from without, whether personal or material, and consciously or unconsciously they serve to influence. They also come from within. Memory, experience, habit—all act and react upon the intellect; the association of ideas and the various auto-suggestions all conspire together to control the balance of that delicate organ; and thus is determined the direction of every act and judgment, while the character is formed by this endless play and counterplay upon the intellect of man. Every act of the mind, whether good *or evil*, gives an impetus by its exercise for the greater ease of repeating that act; therefore the conscious power of forming correct judgments, together with habit and influence, thus become important factors in the development of character.

Considered objectively, this influence is more easily gained through the emotions than by reason. Hence its dangerous elements, for such a power may be strongly developed in the ignorant or malicious and becomes a magnetic charm to those who are receptive, casting a spell that is most potent. It may blind the reason, distort the truth, blunt the conscience, and obliterate the real claims of the spirit. In fact, it so intoxicates the thought as to make it an easy prey for every adverse suggestion. Still more strange, it is often more potent in those who are ignorant of the nature of their power, and this compulsion can be exercised alike for good *or evil* over the most sensitive and conscientious beings, the most trusting and confiding natures, or even the strongest of noble and upright characters, when so persuaded—for the intellect, in reflecting the world of phenomena, is fallible, being itself in the process of development.

Many logical arguments are based upon false premises, while many others are accepted without question. Frequently these malignant characters take the cloak of religion, and even under the guise of the Christian we may find the devil masque-

rating as a saint. The charm of the serpent is a scientific expression for the most powerful law of nature—animal magnetism. It is one phase of the attraction of gravity. To contend against it is to increase its power in a house divided against itself. It can only be overcome by the substitution of a higher positive good. Hence the “promptings of evil spirits,” the “temptations,” the casting out devils and all other malign influences whose dangerous character and power are recognized in the Bible, and whose victims are regarded with such merciful consideration by Jesus Christ.

It will be easily perceived that those who have been thrown into a passive and receptive state by means of religious observances are often the most easy victims of this fascinating but adverse control, whether it be gained by a personal or material suggestion. Spiritualists recognize a parallel fact in saying that, in becoming passive for the reception of spirits, you render yourself as liable to be taken possession of by evil as by good spirits. Although limited to the plane of the intellect, yet it is *seemingly* real, and each plane must be considered according to its enlightenment. Hence the necessity for maintaining the infallible character of the Church, and the Roman Catholics give substance to their ideal by insisting upon the infallibility of the Pope.

Furthermore, an over-indulgence of the passive state under the best of influences will defeat its own object and weaken the power of resistance to the suggestions of evil: so that even in the Church, by a willing acceptance of every objective persuasion without a corresponding subjective conviction, there often results a rounding of the keen edges of character with an evident contradiction between profession and practice. It is a form of conversion never to be desired. The teachings of repentance and forgiveness and peace on earth are thus overbalanced, and with the effort to force them upon non-believers they are likely to serve as instruments of torture, tyranny, injustice, and oppression. The entire history of the Church frequently contradicts itself by the reaction of the very laws that it was endeavoring to uphold. But the truth is round, and

while it demands the passive state for a time it also calls for the utmost activity. The latter is indeed the expression of the former. In order to maintain a healthful balance of development, it is as necessary to be active as to relax, to demonstrate the battle of truth as grand as passively to listen to its teachings, to embody the principles of wisdom as noble as to submit to martyrdom. Hence the vigor of the Church when free from oppression.

The methods of revelation have been so abused by conjurers and fortune-tellers that ignorant people have been easily imposed upon, and much loss of money and delusion of intellect have ensued. So it is that the world, in trying to keep the middle channel between science and mysticism, is constantly in danger from Scylla when trying to avoid Charybdis. The Legislature of Illinois at one time introduced an anti-fortune-telling bill, prohibiting fortune-telling of all kinds, whether by astrology, trance-mediumship, psychometry, clairvoyance, divination, magic, or even palmistry. The money-changers in the temple were still exerting themselves by the desecration of sacred truths, and in this case so much money was demanded and willingly paid by the curious that the law was compelled to come to the rescue and protection of unsophisticated humanity. The Legislature considered the possibilities of fraud practised in this manner upon peculiarly susceptible persons to be so great as to rob them, and through them others were made to suffer. It interfered with business plans and family relations and created a feeling of restlessness and discontent. All these evils are found in the trail of dishonest fortune-tellers; yet, on the other hand, the true gift of insight has certainly stood the test of time.

Superstition is justly decried by the Church as tending toward evil consequences and dangerous results. There is the danger in the imposition of fraud which was recognized by the Legislature of Illinois; but when we come to consider the question subjectively as in the superstitious mind, whether among the ignorant or the wise, there can be discovered largely a blind, unguided seeking in the individual after that which is

greater than himself, a desire for the manifestation of control, for a spiritual guidance over his personal will. It is a modification of his subjective belief in the higher powers, a submission to the divine authority, a longing to approach the mysteries of nature, which is perfectly in line with the doctrines of the Church and especially its principle of faith, though somewhat unfortunately expressed.

This upward tendency toward the unknown is certainly in exact harmony with nature. So far as its primary instincts are concerned it is good. It shows a desire to worship something higher than itself. To thwart it is to cause a distortion of its character; to impose upon it is to lead it into danger. The only way to solve the question is to help it to get understanding, to recognize the fact that this active power is a sensitive respect for nature's laws. This desire to know the future is an anxiety to act in harmony with the future, to shape the present so that it may not thwart or injure the perfect plan of destiny.

Here, then, are the two forces of development constantly at work. The liberal growth is ever knocking at the door of conservatism and the seeming opposition to its admission is only a necessary protection of its sacred truths and a wholesome restraint upon the curious applicant as well. But there is a spiritual Way to gain all Truth. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii. 7). We have seen that material objects accompanied by the requisite suggestion may bring about any emotional state desired; therefore material objects of religion, enforced by the holy suggestions of their association and the personality of the spiritual guide, may not only bring about the correct emotional condition, but, being in a working state and acting upon a willingly receptive mind, the effect will be more real and therefore more reasonable and lasting. It is by no means a sign of weakness to yield to such control; in fact discipline of the will even as severe as that which maintains the authority of the army, whether objective or self-imposed, is the main requisite to a perfect life. Compulsion, however, is

the abuse of control, and all such effort is discordant, therefore exhausting and destructive to the nervous system.

Although the hypnotist knows full well that the intelligence of his subject can be completely deluded, yet he is careful never to antagonize an auto-suggestion, as it may result in a complete loss of control. There are many scientific minds that would accordingly resent the implied cruelty and revenge of a God who could "visit the sins of the fathers upon the children of the third and fourth generation of them that hate Him," and yet, make this statement scientifically as the law of cause and effect, and they will quickly recognize and accept the consistency of consequences in disobedience to the natural law. It is important, therefore, that the clergyman should be as skillful as the hypnotist in his manner of convincing—by weighing the intelligence of his hearers, lest some auto-suggestion in the form of secular learning may not only render his pleading useless but turn the scientist into an atheist or agnostic. To abuse this power of influence, whether by false motives or by insistence, is invariably to lose it.

The denial of the will and yielding the attention are the means of establishing control, and are therefore elements of faith, as they are of hypnotism. These are the psychological factors of concentration. When a person is possessed of this ability we say he is "open to conviction." It may be regarded as a principle under the name of relaxation, and is equally valuable to science and theology. Opposition and intolerance are always death to conviction. One must give suspended judgment to the idea before it can formulate in the mind. If this law of relaxation were properly understood we should find a better means of comprehending the Bible doctrines.

To explain this statement further let me refer to the principles of hypnotism. It is generally supposed that the best subjects are those who are weak-minded, nervous, hysterical, or ignorant. With a weak will the operator meets with very little opposition, and this little is easily overcome; but it must be recognized that the most satisfactory results are obtained from the one who, possessing great intelligence and a strong individ-

uality, is able voluntarily to relinquish his will—to yield, to relax, to set aside the mask of self. Such a convert is the most satisfactory to the Church, in being, according to his faith, correspondingly energetic and forceful. He is always more enduring in his belief, which is founded upon a rock; and if he approach from a condition of doubt, his testimony, like that of Thomas, is the most valuable as proof.

It is this remarkable power of relaxation that renders the Christian invulnerable, for to him even the loss of life is a spiritual conquest over matter, and his soul is consequently set free from the material friction that retards its growth. This elastic attitude gives him a healthful balance of receptivity toward all sorrow and misfortune, which are merely accepted as the means by which he gains understanding. There are two kinds of faith, therefore: the simple, confiding faith of the one who comes as a little child, without questioning or trying to understand, and the masterful faith of the conscious intellect which purposely yields the human will that it may the better perceive the way for spiritual development. To judge either one by the other would be an injury to both.

We must take into account the fact that certain natures are essentially emotional. They are reached through their sentiment and by the channel of the heart. Others are essentially intellectual, and can never believe until it has been proved to the mind. Faith in the first may seem to be a giving up of the will to unknown powers, and therefore a weakening of the character unless properly guided and controlled. At the same time this kind of unquestioning faith, like all innocence and love, is in a great measure its own protection. It possesses a beauty and simplicity peculiarly characteristic and a certain power in its very ingenuousness. Faith in the reasoning class is so far removed from the first as to seem worldly and even selfish in its character. It is allied somewhat with the controlling powers of nature, and likewise must often seem cruel in its kindness. Its act of worship is solely in its own creations. It seeks to prevent rather than to reform. It is more a student of cause and effect than a disciple of repentance, and is essentially

more scientific than religious. Its conscious power is the result of growth—the maturity of religion as the other is its childhood; therefore its spirituality of idea becomes largely independent of the material forms used for the purpose of suggestion, unless they possess the highest artistic character. We find, therefore, in these two characteristics of faith, both the conception and expression of religious art, which has led the art of the world, as its highly imaginative character has inspired the faith of mankind.

The world is consciously advancing toward the higher spiritual plane. Luther would never in these days have thrown an inkstand at the devil. The horrors of hell-fire are no longer used to shock the sensitive nerves and terrify the soul into submission. The religious converts of to-day resent the doctrines of “eternal punishment” and “everlasting damnation,” nor is it credible that “hell is lined with infants a span long.” These are a material, not a spiritual, conception. It has been found that religious influence of this emotional character is no longer adequate, with the increase of general knowledge which proves an auto-suggestion to its acceptance. Its effect, moreover, is soon lost when the enthusiasm has passed away, and the reaction is a sad commentary upon this extreme method of control. Through all generations, the interpretations of creeds and dogmas, the personal embodiment of salvation, and even the conception of God, have grown more enlightened with the growth of man; but the psychological nature of faith, the important factor of religion, has continued unchanging through all time. Hence the danger and absurdity of overthrowing institutions which are the material expression of man’s spiritual development according to his age and generation. However grave its mistakes, yet without the Church the world would have fallen into chaos, malignity, and death. It has a noble work: that of uplifting the consciousness toward a higher spiritual conception.

The general history of the Church shows, too, a gradual departure from the material aids to spiritual development. The climax came with the Puritans, who departed from the English Church and established their simple faith on Ameri-

can soil; but as every country grows in material prosperity, it is apt to depart in a measure from its Puritan character, although it leaves great monuments of art and architecture to represent the inner meaning of its spiritual conception.

We have seen that hypnotic influence depends either upon the magnetic personality of the operator or upon the use of material means that will command the attention. The first is the vital and the latter the mechanical means of exerting control. Religious growth is therefore quite on the same plane with the developments of science, for the mechanical method is supposed to be the more practical and is better understood at present, although the magnetic factor of mesmerism is conceded to bring about more desirable results, which is true also of the radiance of a spiritual character, exerting a subtle influence that is always perceptible. The spiritual power of individual influence is rare. It involves the constant discipline of concentration, in order to give expression to the divine energy. It was said indeed of Alger that he had acquired "the voice of an angel," but this power was supreme in Jesus Christ, who healed the sick by the laying on of hands and "never man spake like this man."

The so-called materialism of the Church has been only a means to an end, as indeed is all material existence. When the habit of spirituality is increased through the practice of subjective concentration, the means will become no longer necessary and the Church in its more vital character will eventually dispense with those rites and symbols and suggestions of personality—seemingly so indispensable to its early history as an object-lesson and a means of spiritual awakening: unless indeed they are retained simply from the exalted pleasure derived from their artistic beauty and character and their sacred association with the life and works of the Saviour. In their separate duality of form they prove the heights and depths of the creative mind, in its marvellous reflections upon the intellect.

The crucifixion of the Christ is a tragedy that is being perpetually enacted. The principle of Divinity is crucified on the

altar of sense by the blind fury of desire ; but, furthermore, the personal Christ is crucified for the uplifting of the spiritual Saviour. Upon the personal plane of development the will appears to be centred in self, vibrating, according to the influence of suggestion, between the dual conceptions of the intellect, good *and evil*. It is not in the intellect that we shall find either the source or the purpose of being, so long as we view it from the plane of experience ; therefore, " Judge not, that ye be not judged " (Matt. vii. 1). But when the personal is lost to the world and the loss of the form reveals the ideal, then alone do we find the *Comforter*. (John xvi. 7.) Then is the true descent of the Holy Ghost—the law of salvation—the spirit of Divinity. The last enemy to be overcome is death, the giving up of the material world, the complete denial of self. In the words of Jesus, " I have overcome the world " (John xvi. 33), are realized the awakening into the higher life of the soul and the final resurrection of the spirit.

MÂYÂ AND "BEING."

BY PROFESSOR C. H. A. BJERREGAARD.

VEDANTA can mean three things: (1) The end or conclusion of the Vedas, (2) the dogmas of the Vedas, or (3) the ultimate purpose of the Vedas. Commonly understood by that term are the concluding essays, of a theological-philosophical—or, better, theosophical—nature, attached to the Brahmanas of the Vedas, and later called Upanishads. Upanishad means "secret sitting," or "esoteric teaching." The two schools represented by Sankara and Râmânuga have grown out of their respective commentaries upon the Upanishads. The difference between the two, as pointed out in my last paper, is furthermore to be seen when we study the Upanishads on the subject of Brahm in relation to Mâyâ.

Brahm, or Being, is purely characterless and indeterminate; is to be regarded as both the principle and not as the principle from which things emanate; is "like the one light shining in many houses, as if itself many, and yet one and undivided." Mâyâ is Illusion, an unreal image presented to the senses, or a misleading appearance. It is a false show, or unsubstantial existence; for instance, the snake which a belated wayfarer sees in a piece of rope. It is the airy fabric of a day-dream, the color of the sky, a mirage, etc. Mâyâ is "neither entity nor nonentity, nor both in one, inexplicable by entity and by nonentity, fictitious, and without beginning." Mâyâ is that particular illusion that veils from everybody—until he finds the true path—his true nature, which is the one and only Being. Mâyâ veils the true nature as a cloud overspreads the sun, thus giving rise to the world of semblances, as the cloud creates different colors and "moods" in the landscape. From the mere tuft of grass to the highest Deity, each form of life

has a bodily counterfeit presented to it instead of its own proper nature.

The relationship of Brahm and Mâyâ is this: The two have coexisted from everlasting, and their union and association are eternal. But Brahm is not any the less for it, and remains the only Being. It is through this union from before all time that Being presents itself in the endless and diverse deities, worlds, and existences. Svetasvatara Upanishad: "The One, possessed of Mâyâ, united with Mâyâ, creates the Whole." In the words of Sankara :

"The image of the sun upon a piece of water expands with the expansion, and contracts with the contraction, of the ripples on the surface; moves with the motion, and is severed by the breaking, of the ripples. The reflection of the sun thus follows the various conditions of the surface—but not so the real sun in the heavens. It is in a similar manner that Being [Brahm, the real Self] is reflected upon its own counterfeits, or images—the bodies of sentient creatures; and, thus fictitiously limited, shares their growth, diminution, and other sensible modes of being. Apart from its various counterfeits, or images, Being is changeless and unvaried."

Mâyâ, or absence of true knowledge, is thus the cause of creation. This is Sankara's explanation. Râmânuga substitutes Iswara, the Creator, for Mâyâ, and comes to the same result. In Aitareya Upanishad, and the commentary upon it, we read:

"First, there is the one and only Self, Being, apart from all duality, in which have ceased to appear the various counterfeit presentments or fictitious bodies and environments, of the world of semblances; passionless; pure; inert; peaceful; to be known by the negation of every epithet; not to be reached by any word or thought.

"Secondly, this same Self, Being, emanates in the form of the omniscient World-creator, whose counterfeit presentment or fictitious body is cognition in its utmost purity; who sets in motion the general and undifferentiated germ of the worlds, the cosmical illusion; and is styled the internal ruler, as actuating all things from within.

"Thirdly, this same Self, Being, emanates in the form of Hiranyagarbha, or the spirit that illusively identifies itself with the mental movements that are the germ of the passing spheres.

"Fourthly, this same Self, Being, emanates in the form of spirit in its earliest embodiment within the outer shell of things, as Viraj, or Prajapati.

"And, finally, this same Self, Being, comes to be designated under the names of Agni and the other gods, in its counterfeit presentments in the form of visible fire, and so forth. It is thus that Being assumes this and that name and form, by taking to itself a variety of fictitious bodily presentments, from a tuft of grass up to Brahma,* the highest of the deities."

The World-creator, the first emanation or manifested desire of Being, is called Iswara, Mâyâ, Mâyin, Mâyâvin, etc., and is himself an illusion, the totality thereof. In Western philosophy and in Gnosticism he is known as Archimagus, Demiurgos, Creator of the World, the Lord. The emanatory process described above we find again in the Emanations of the Cabbala, and practically in what modern science calls secondary forces, and to which some evolutionists ascribe the evolutionary power. Ecclesiastes, or the Preacher, forms a continuous soliloquy of a wise man on the vanity or unstableness of all human affairs. It is a sort of Hebrew Vedanta. Koheleth, however, recommends as true worldly wisdom the enjoyment of the good things and pleasures of life, while the Hindu Vedant is stoical. Thus human philosophy repeats and proves itself. Samuel Johnson† made this interesting note on Mâyâ :

"In its root, *ma*, it meant at first *manifestation*, or *creation*, marking these as *real*; then this reality considered in its *mystery*, the riddle which finite existence is to the sense of the infinite in man; and so, generally, the mystery of all subtle untraceable powers;—and from this meaning of the word come *magic* and *mage*; and last, in this completed mystic devotion, it meant the *illusion* that besets all finite things. Such is the power of the spirit to take up the visible universe into its dream, to turn its concrete substance into shadow, its positive *real* into unreal, and dissolve the solid earth in the fervent heat of faith."

The second emanation is Hiranyagarbha, or Prana, or Sutr-atman, viz., the Golden Germ, or the Breath of Life, or the Thread-Spirit. This is the sum of the dreaming consciousness of the world, the totality of migrating souls in the state of dreaming sleep,‡ a condition in which the senses are at rest;

* The reader will know that *Brahm* (neuter) means Being, while *Brahma*, or *Brahman* (masculine), is a god.

† "Oriental Religions : India," p. 349.

‡ The Upanishads recognize four states of soul : (1) the waking state ; (2) the

but the common sensory proceeds to work, and the images painted upon it simulate the outward objects of the waking experiences. Illusion, desires, and Karma (the retributive fatality) set the common sensory in motion.

The third emanation is Viraj, or Vaisvanara, or Prajapati, or Purusha. His body is the whole mundane egg, or outer shell, of the visible world and perishing bodies of migrating souls. He is the totality of waking consciousness, gross, visible, practical, and earthly. Out of Viraj, or Purusha, the Rishis created or formed this our present world, which is subject to metempsychosis and reincarnation. And finally emanated the possibility of the Protean character of Being, according to which it may now be designated by the name of one god and then by that of another.

Thus the Vedanta accounts for Being, and the emanation of the spheres of the gods, the world, soul, and man.

There is one more point in the Vedanta metaphysics which in this connection is of great interest. This is a teaching of far-reaching import: "The name of that great Being—which is eternal and absolute; which, like the ether, permeates everything; which is unchangeable and imperishable; which is the everlasting Light, and in which there is neither Good, Evil, Effects, Past, Present, nor Future—is Salvation." This quotation gives exactly the same characteristics to Salvation to which we are accustomed when Being is defined. Being and Salvation are identified: *brahma eva hi mukti-avasthā*. Salvation is not something which is to come to us; salvation *is*, and is *now*. Salvation is union with Being and full realization of that union. Sankara is very explicit on this subject, exhausting all arguments to prove that salvation does not come by works or through moral improvement, but by *knowing*. His teaching is much like Bacon's: * "The mind is the man. A man is whatever he knoweth. The truth of being and the truth of knowing are one. Is it not knowledge that doth alone

dreaming state; (3) the state of dreamless sleep; (4) the state of the soul in union with Being.

* Essay in Praise of Knowledge.

clear the mind of all perturbations?" This is the same that Spinoza asserted when he said that knowledge of God is one with loving Him, and what St. John meant when he wrote that the truth should make us free.

To *know* the truth is to *become* the truth, and the process of knowing is the process of salvation, says Vedanta. Not to know and to *be* saved is to be clouded by Mâyâ, to be without true knowledge of Being. Knowing and being are not two, but one. Taittiriya Upanishad: "Whoso worships God under the thought, 'He is the foundation,' becomes founded; under the thought, 'He is great,' becomes great; under the thought, 'He is mind,' becomes mind and is wise." Mundaka Upanishad: "Whoever thus knows the supreme Brahman becomes even Brahman." Svetasvatara Upanishad: "As oil in sesame seed is found by pressure, as water by digging the earth, as fire in the two pieces of wood by rubbing them together, so is that absolute Soul found by one within his own soul, through truth and discipline alone."

The principle of truth has the moral power to reform any man and to dispel any cloud of ignorance and illusion. "He who meditates on God attains God," and "No purifier in the world like knowledge," reiterates the Gîta.

Historically considered, the Vedanta—in spite of its being only the "summary of the Vedas"—must be looked upon as the simplest and earliest systematic metaphysics. In the Vedanta, the "half-conscious child of nature" has laid his hand upon her central truth: "Greater than the many is the One." What India did on palm-leaves, early Ireland, Scandinavia, Germany, and Arabia did on megalithic structures. The wonderful circles of Stonehenge teach metaphysics as well as the modern Kant. They all emphasize an all-embracing unity, Being. With these early teachers begin our history of Being. To their intense simplicity we must revert when our vision is clouded by Mâyâ, and to them we must come for correction when our thoughts become unclear and confused.

THE MORAL INFLUENCE OF MUSIC:

AN ANALYSIS.

BY CARL LE VINSEN.

(Part II.)

WE shall now determine the bearing of the foregoing facts upon music and its moral influence. The fact already stated (that sensations impelled through the different senses can be translated into one another) helps us to understand how music is able to reproduce, in a *direct* way, emotions created by other means in an *indirect* way. The human body may be defined as an aggregate of an enormous number of atoms, kept in unstable equilibrium by continual motion, and vibrating in unison with impulses received both from the outside and the inside world—the mind. Impulses received from the outside world (sensations) may affect the mind in such a manner that it causes parts of the body to vibrate in certain definite ways, thus generating certain definite emotions or states of mind.* But a particular emotion or state of mind, which can be produced *indirectly* in several other ways, can be produced *directly* by music when the sound-vibrations affect the nerves in the same manner as those vibrations that were caused by the mind during that particular emotion or state of mind.

The reading of a poem may produce a certain emotion, say that of joy; but if we analyze it we find that this emotion is effected in an indirect way. Each word must first pass through the optic nerves; then (combined) it must be perceived

* This explanation may, perhaps, at first glance seem illogical; but the reader must remember that sensations and emotions are only made possible on the material plane when the body is co-operating with the mind; and it is an acknowledged fact that not a thought can emerge without concomitant molecular disturbance in the gray substance of the brain.

in phrases; finally, the intellect must absorb the meaning of these phrases, the sum of which produces the sense of joy. It may be argued that emotions generated by music are not more direct than emotions produced by reading, as the former are obliged to pass through the ear in much the same order as the latter pass through the eye. But the case is not analogous; for the last are caused by a kind of reflex-action generated by the activity of the mind itself, while the first are produced directly without previously passing through the intellect while the mind continues passive. We can get a clearer idea of this by reversing the process. If we read without trying to realize the meaning of the words and sentences (which nevertheless are passing through the optic nerves), we shall experience no emotion whatever. On the contrary, if we listen to music and try to realize analytically the construction of harmonies, the symmetry of musical phrases, or attempt to find out whether the composer had a certain definite thought in his mind at the time of writing, etc., we may be positive that we shall experience little or no emotion. Consequently, the greater the activity of the intellect the keener will be the enjoyment of reading, lectures, acting, and all similar recreations; and the more complete the passivity and receptivity of the mind the more intense will be the enjoyment of music.

It is evident that emotions generated by music (other things being equal) are more vivid than emotions produced by other causes; for, the intellect being passive, there is nothing to distract the mind and thus weaken the intensity. But a still weightier reason is that they are produced *directly* from the outside, while the others are produced *indirectly* from the outside, the intellect being their more direct cause. Between these exterior and interior impulses, or, as Herbert Spencer calls them, "vivid and faint impressions," there exists the same difference as between an actual occurrence and the idea of this occurrence, or as between objective reality and thought. Due, probably, to this vigor and vividness of music, many people ascribe to it qualities entirely outside its domain. The most popular of such errors is that so-called descriptive music can

convey to the mind, in a definite way, as if written in so many words, the exact image of the thing it is supposed to represent. No sane composer would claim this for any of his works. All he aims at is to excite emotions analogous to those produced by the realities he *attempts* to illustrate. I am well aware that a good many noises, such as the rumbling of thunder, voices of animals, etc., can be imitated quite satisfactorily ; but, noticing how they are produced, we find that they are simply tricks, and have nothing whatever to do with music. Thunder is generally imitated by pounding the big drum, or by making discord among the low tones of an organ ; and animal voices are mostly represented by some apparatus made especially for that purpose. Most of these noises have no musical pitch, and, except by rhythm, cannot blend with music. The voices of only certain ones among the song-birds can be imitated by regular musical instruments, and the obvious reason for this is that they come under the same category ; so that in this case it is nothing else than one musical instrument imitating another.

This, then, proves that there is a great distinction between the language of the intellect and that of the emotions ; but, though the former is more definite and exact, it is also more limited and material than the latter : for music can express emotions so spiritual that they are far beyond the reach of both language and thought. In other words, music belongs to the spiritual world ; for it is the only thing in this material existence which can express, as objective reality, pure spiritual Truth. There are moments when the soul communicates with the Higher Self, the one and only pure Spirit, when the harmony of its being throbs in unison with the Universal Harmony of which it forms an infinitesimal part ; and it is such sublime harmony which transcendental geniuses like Beethoven and Wagner have faithfully represented in many of their compositions. None can deny that experiences of this order are purely spiritual, for they bear absolutely no resemblance to anything in the material world ; but, this admitted, we are forced to admit the same concerning the art which can reproduce them.

Music, then, has no analogy on the material plane of existence; and it is the only art which is absolutely original and creative. Painters, sculptors, and writers may be said, in a general way, to create; but, analyzing the matter, we find that they take all their material from the visible universe. A painter may draw an ideal landscape and fill it with all sorts of fantastic animals; but if we examine one of these monstrosities we shall find that, though we have never before seen such a creature, yet the several parts of its construction are very familiar to us. The artist has created nothing; he has simply composed this nightmare by combining the head of an alligator, the body of a serpent, the wings of a bat, and the talons of an eagle. Let us try to imagine a color entirely different from any we have seen, and we shall then fully realize the utter impossibility of creating anything absolutely original in these lines of art.

Turning now to the writer, we find him in the same predicament. He works with words, but words are only symbols for real or imaginary objects, and they fail to make any mental picture the moment they are used to express anything purely spiritual. If they *do* convey an impression it is because they are misconceived, and every one will then have a different understanding, according to the varied imagination. The words "essence of God," or "disembodied spirits," cannot produce any adequate ideas, as the mind can find no objects corresponding to them from which it can form its images. But the words "God" and "spirit" may convey plenty of meaning if we represent in our minds, not the essence of these conceptions (which is an impossibility), but some of their attributes, which appear very plainly in the material world and can easily be perceived through the senses. It is now sufficiently demonstrated that the author is as dependent upon the objective world for his material expression as the painter; and though language can powerfully help to arouse spirituality and sublime aspirations, it can never, like music, produce them directly or present them adequately. The great difference is, the writer *describes* his emotions, while the composer *gives the emotions themselves*. He puts down the tones and harmonies exactly

as they ring in his mind when he creates them ; so that when his composition is performed they become objective realities. The other arts are all (in a certain sense) imitative, since they have their basis in the visible world whence they are absorbed and assimilated by the mind ; but we shall look in vain for the origin of music anywhere else but in the very depth of our own being. It has no counterpart in nature, and resembles absolutely nothing in the material world. It proceeds directly from the soul and goes directly to the soul—it is, in fact, creation.

It has been argued that music originated by imitating the birds. This will only carry us a step farther. Where did the birds get it ? The truth is that these charming little creatures receive it from the same source as ourselves—from their own being ; and between their primitive productions of a few monotonous intervals and a symphony by Beethoven is only a difference of degree, not of kind, probably in proportion to the difference between their minds and his.

Having now realized the intensity and directness of music, it is evident that the influence it is capable of exerting must be great. This will be even more obvious when we remember how identical emotions can be produced through different senses, and how everything by continual repetition will at last become absorbed into the organism. The tenacity with which a melody will sometimes haunt us shows the strength of musical impression, and makes it plain that it plays an important part in developing the emotional and moral nature. Frivolous and insipid music excites corresponding emotions ; and the mind being continually exposed to such influences, they increase their control over it, gradually decreasing its fitness for serious thought and elevated sentiment.

Exactly the reverse may be said about music of the highest order. It helps the soul to expand and to absorb everything noble and beautiful. It is a guardian angel which banishes from its sacred precinct all that is impure and contaminating. " Good " and " bad," however, are relative conceptions, and music forms no exception to this rule. What an harmonious and refined nature would consider low music may be the highest

that an individual of a coarse and dull temperament can understand, because it is on a level with his highest emotions.* Thus by cultivating the appreciation he is actually developing his better nature. More than this no one can do, and if he perseveres rightly, at the same time constantly aiming to grasp higher music, his taste will steadily improve, and his nature will simultaneously become more refined. Light music (just as humorous literature) serves a good purpose, as a means of amusement; for after a day of profound study and severe mental activity nothing can be more healthful and enjoyable than light, cheerful music, or than reading which will draw out a good hearty laugh. Light music helps by its contrast to bring the mind out of a certain rut, thus doing an important service, since it is dangerous to be persistently absorbed in one subject.

The ideal man should have all his faculties perfectly balanced. Students of instrumental music and of singing should especially take heed of this; for music is apt to develop the emotional nature at the expense of everything else, often making musicians impractical dreamers and defective in many respects. To counterbalance this I would advise them to give a certain amount of time every day to such study as will teach them logic and develop the powers of reasoning. These deviations need not in the least decrease the student's love of the noblest kind of music. They will, on the contrary, stimulate it, making prominent by comparison the superiority of the latter. To the professional, music should be sacred. He should love it with reverence and enthusiasm, and should do all in his power to develop the sacred fire which God has kindled

* As no two natures are perfectly alike, it is perhaps possible that a person may be so constituted that commonplace music will awaken in him noble and elevated emotions. But if such cases exist they are rare exceptions. Another exception with a similar result may also be mentioned. In memory things are always grouped together in the same order in which they took place. In this way something may transpire which exalts a person and fills him with elevated emotions, while at the same time some trivial melody is being played or sung. When afterward he hears this melody, it will bring back to him the same emotions he experienced at the time he first listened to it. If we analyze this, however, we find that the music is not the cause of these emotions—in fact, has nothing directly to do with them.

in his soul, and without which he can never reach the summit of his art. The plurality of intelligent people who believe in a future life will probably agree that our main purpose during the short stay on this planet should be to develop the soul and prepare it for a higher existence. From this view it becomes a religious duty, which the disciple of music owes to his own being, to cultivate principally that kind of music which has the most ennobling influence.

Even from a practical point of view, the would-be artist must take this high stand, if he expects to succeed in becoming a great artist, which is the goal for which all earnest students should strive, although perhaps one alone out of a million may reach it. Yet even those who fall short of it are equally benefited, since they acquire greater excellence than if they had taken a lower aim. A singer without an idea, and without love for his art—one whose all-absorbing thought is to make the greatest possible amount of money out of his voice—may become a clever artificer and a good artisan, but nothing more. He may attain a certain financial success by catering to the tastes of the vulgar; but even in this respect he cannot compete with the truly great vocalist who can earn more money in a few nights than the former can in a year. I earnestly warn the professional musician and singer against this tendency to regard his art chiefly as a means of money-making—a marketable merchandise; for in all my experience I have never known an instance of this that has not proved disastrous. The tendency prevails much more in America than in Europe. Among all the professional singers that I taught there, I remember from my personal experience very few who lacked love and enthusiasm for their art; but here, alas! it is too often the case that the money question takes precedence in the student's mind.

I have often observed, to my sorrow, that a pupil with great natural ability has shown antagonism and made no progress when classical songs were given him to study. Upon asking the reason for this indifference, the answer has invariably been: "These songs will never take, so why should I waste my time learning them? I want something 'catchy,' to make a 'hit;'

nothing else pays." Nine times in ten, desire of immediate gain will so blind the student that he cannot see the necessity of improving his taste, and after pleading with him in vain I find it useless to insist. It goes without saying that such a man can never become an artist, even if his voice is glorious and his ear perfect. It must, however, not be understood that I condemn the study of light music altogether. The ideal performer should be able to execute all grades of music equally well; and this he can only achieve by practising them all. What I mean is that he should give most of his time and thought to classical music, and that his taste should run in that direction. Neither do I condemn a moderate desire for money. It is an excellent thing as long as we look upon it as a means to some end; but it becomes a curse the moment we regard it *as* an end and love it for its own sake. It is easy to see that the all-absorbing greed of money can only develop low cunning, and will gradually stifle all those fine and exalted sentiments which constitute the very soul of music.

Are my ideas of music too exalted? Do I exact too much from those who profess it? For the benefit of any who are inclined to think so, I will give some extracts from Rev. Dr. T. Munger's highly interesting lecture, "Music and Faith;" for it must be admitted that, if a lover of music has such sublime conception and such high appreciation of it, so much at least should also be expected from one of its professors:

"Music viewed mathematically is not so very abstruse. It is largely a matter of air vibrations and rhythm, or times. These vibrations, when properly used, carry us into the spiritual world; for music is a purely spiritual thing, having the air vibrations for its body. The best theory of creation is that there is a spiritual world out of which all things proceed and to which all things return. If we ask why, we ask the unanswerable question. Personal existence is an ever unknown mystery. But it is the constant and unceasing endeavor of all human beings to come out of the limited, finite existence and realize the spiritual existence and world. And one of the broadest avenues to the realization of this spiritual world is music. It is as though a door had been left open by which men might pass in. Schopenhauer was the first of the great philosophers that have given music its true place. He says that, 'were we able to give a thoroughly satisfactory theory of music, we could

give a thoroughly satisfactory theory of the world.' We might reverse this and say that, could we give a thoroughly satisfactory theory of the world, we could perfectly and fully explain music. Music should ever be accompanied by severer studies. For the reason that we enjoy music, we are shown that we share in the universal harmony of creation. The world itself is embodied music. It is a type and expression of the eternal music and symmetry of things. . . . So music is the closest and truest expression of the spiritual. It lifts and elevates men's thoughts and brings them into closer relations with the spiritual, toward which the human heart ever yearns."

In connection with the quotation from Schopenhauer, I would also quote Pythagoras, who said that "numbers rule the universe." These assertions are very suggestive, and worthy of contemplation. Probably Schopenhauer had the latter in his mind when he pronounced the former; for there can be no doubt that numbers rule music, and this is the point where both of these conceptions meet.

The standard A, after which a piano is pitched, has 435 vibrations per second; the octave above, 870, and all the intervening tones have likewise their exact number of vibrations. A chord consists of a certain number of tones; a measure consists of a certain number of chords and tones, and of a certain number of beats or pulses; a melody and a modulation consist of a certain number of measures, and a symphony consists of a certain number of melodies and modulations, repeated a certain number of times through a certain number of keys. Other things being equal, the more mathematically exact are these numbers the more perfect the music. A composition should measure a definite number of beats or pulses during a definite period of time. Failing in this, the *tempo* will be wrong and the music will lose its character and beauty. Each tone in a harmony must have an exact number of vibrations, and between each interval must be an exact numerical proportion. If one or more of these tones either increase or decrease the number of vibrations, while the rest remain unchanged, there will be discord;*

* The ear is not able to detect a very slight discord, which is fortunate; for otherwise we could never enjoy listening to a piano or to an orchestra. In reality, sharps are higher than flats, but on a piano there is no difference between them; consequently they are all a little out of tune. Most orchestra instruments become

and if they all change, but keep the right proportion, there will be perfect harmony, but the pitch will either rise or fall.

Aside from this mathematical exactness of number, which is necessary to produce right pitch and rhythm, perfect geometric symmetry is necessary to produce beauty of tone. It seems that nature never produces anything without clothing it in beauty. How often I have watched her draw ice-crystals on a window-pane with such rapidity and exquisite symmetry that it was hard to realize that they were not traced by an invisible hand. Who has not admired the delicate beauty of snow-crystals? This law of beauty and symmetry, which seems to be omnipresent, causes resonating bodies to vibrate in figures not unlike these snow-stars. Such sound figures can, among other ways, be made visible by causing a metal disc, covered with dry sand, to emit a tone. The parts of the disc which vibrate will then throw off the sand, and the clearer the tone the more regular and distinct will be the figures. A piece of music executed with ideal exactness would contain a definite number of vibrations, sound figures, and rhythmical pulses—not one more or less. To execute music, or even anything else, with such ideal exactness, is, of course, far beyond human power; but if we analyze the cosmical harmony, we shall find this ideal exactness realized. We shall also find that, like music, everything can be expressed in numbers; in other words, can be mathematically understood.

The real purpose, therefore, not only of music but of all art, is to open our hearts and our eyes to all that is noble, and beautiful, and true.

somewhat out of tune during performance on account of their being handled, change of temperature, etc.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*Conclusion.*)

[Translated from the German by the author.]

A UNIVERSITY system should embody all sciences, the leading divisions being represented in the faculties. A perfect system, therefore, should be the basis of universities and of their scientific organization. Many systems of science have been constructed, especially by philosophers; but, as a rule, they have included the theoretical and omitted the technical. My system, so far as I know, is the only one which embodies both qualifications, and which shows at the same time the proper relations of each to the other.

The theoretical sciences—asking the fundamental question, What is the essence of everything existing?—must form the basis of the technical sciences. The latter ask, How can we act methodically upon material things in order to produce values? Before acting, knowledge of the essence of the things upon which we wish to act is necessary, or at least desirable and useful. Therefore, we should study first the theory, and afterward the technics based upon it.

In the history of sciences we find that the theoretical and technical branches have grown contemporaneously. Unscientific practices have necessarily preceded all sciences, and it has been from these practices that the two great scientific divisions have been developed. The human race existed on the earth thousands of years before the sciences of anatomy and surgery were known; but with the development of these sciences the cause of learning was promoted. The aim of theoretical science

is not to supersede practice, but to learn from it and to regulate it more and more, with a view to its ultimate perfection.

It would, however, be erroneous to consider the theoretical sciences as mere aids to practice. They have a further value as agents in the development of the human intellect. There are some theoretical sciences to which no technical ones as yet correspond, and perhaps never will; yet they have a well-demonstrated right to existence. It has frequently happened in the annals of science that a certain study at first seemed a mere abstraction, or even a useless speculation, while subsequently proving to be of the greatest value to technical science and practice. Even where they fail to be of practical utility, yet clear and logical intellects find an essential gratification in searching for abstract truth wherever it can be found.

From this relationship between theory and practice some interesting conclusions may be drawn. Mere practice *per se* cannot form a part of science. Science asks concerning the essence of things and the exact methods of their use. Practice, therefore, may be said to be scientific only in so far as it includes this knowledge. In a word, where there are principles and methods there is science.

He who studies medicine at a university is obliged to learn many things which are merely practical, and only remotely connected with science. For instance, he must buy and read books, and preserve them for reference; he must have his dissecting knives properly sharpened, and carefully packed in a box when not in use; and he must have a microscope and know how to use it. Each of these duties is part of the preparation, but does not belong to the science of medicine. Hence a system of all sciences cannot consist merely of a series of terms, as medicine, jurisprudence, and theology, for these include both the theoretical and technical sciences of the respective subjects, as well as the practice connected therewith.

Moreover, the proper study of medicine includes various subjects which are also taught in other departments. Psychology, for example, is a necessity of medicine as well as of jurisprudence and theology. The same may be said of many other

sciences. It is, therefore, impossible to erect a system of all sciences by merely enumerating the various lines of study, for the same science might occur several times as a constituent of others—an arrangement which would be anything but scientific. I do not go so far, however, as to say that such a system would be wrong or unprofitable. On the contrary, it is of great value to a student to know what branches of science he must study, both in their order and degree, if he intends to become a doctor of medicine, or a lawyer, or a clergyman. Such a syllabus of practical requirements for a definite vocation is most desirable. So far as principles and methods can be applied in this plan, we cannot deny it the appellation of *a science*, and we shall be obliged to assign it a place in the true system of all sciences.

I would suggest the incorporation of such a plan of studies into the technical science of pedagogy, as an integral part of it, to become eventually its dominant feature; for it is the chief aim of this science to show the ideals of education for all branches of civilized life, and the purpose of the above arrangement is to reveal such ideals.

In a complete system of all sciences, a clear distinction should be made between theory and technics. Confusion of the theoretical and technical sciences has been the cause of failure to many previous attempts in this direction; yet in some instances, where the theory is comparatively undeveloped, such blending of the two is scarcely unavoidable. Chemistry is a case in point. Not long ago it was customary, on the ground of convenience, to unite the theoretical with the technical parts of this science in the form of introductory or explanatory notes. Now, however, it is considered expedient to make a clear distinction between the respective branches of chemistry, and to study and treat them separately in books and lectures, uniting them afterward for the purpose of studying their relations to each other. In fact, this is the task of all our thought: the proper separation and final union of all things.

In laying the foundation for a complete system of all sciences, we must begin with the theoretical branches, for in these there

is suggested a logical arrangement for the technical branches. The corner-stone of this system has been laid by Plato, if not before him. He says: "There are three principal sciences—dialectics, physics, and ethics." Dialectics really means the art of scientific conversation as a means to truth. This word was apropos at the time of Plato, when teaching and studying were carried on mainly through conversation, and but little use was made of books or experiment. But in our day the term is scarcely applicable, as oral instruction forms only a small part of our studies. Yet, as the great philosopher, Schleiermacher, has done in the present century, we can retain this word in the vocabulary of science by the statement that the printed arguments of modern scientists are a kind of dialogue, and that even the methods of thinking on the part of the individual investigator are in the nature of a conversation with himself.

I consider it better, however, to retain the meaning of Plato, while adopting a more accurate term for its expression—*Fundamental science*, as this is really the basis of all other sciences, for it must contain the principles and methods of human knowledge. It includes both theory and logic, the latter involving the orderly arrangement or system of the sciences.

What I have here characterized as fundamental science is by some writers called philosophy. I have applied this term myself on some occasions, as in my book, "An Introduction to Philosophy," which is more properly an introduction to fundamental science. I am convinced, however, that sooner or later the use of the term *philosophy*, as applied to the sciences, must be abandoned, or hopeless confusion will result. Philosophy means "love of wisdom," and as an attribute of our ethical character it may still be used; but *love of wisdom* is better English and more definite than the Greek word *philosophy*.

It is also erroneous to assert that psychology is a part of philosophy, or to identify the latter with metaphysics, or to connect physics or chemistry in any way with philosophy. By such confusion of ideas we absolutely prevent a clear insight into the proper relations of sciences with one another. Other sciences are perfect only in so far as they are imbued with the

spirit of fundamental science, called dialectics by the Socratic school. On the other hand, fundamental science is only formal, in that it has no special object in view beyond the principles and methods of studying the objective world. Taking this view of fundamental science is the best means of differentiating it from sciences devoted to a special line of research, as it has to do with information in general—with questions common to all knowledge. For example, zoölogy treats only of animals—chemistry of the elements of material things: hence neither forms any part of fundamental science.

Theoria is a Greek word, meaning that quiet contemplation by which the essence of things is discovered. This is essentially the purpose of theoretical science. Yet we know so little about the universe that in reality most of our knowledge is confined to man, and some portions of his surroundings. Our system, therefore, may be considered valuable only from this stand-point. A human system of all sciences must necessarily be fragmentary, and if it contain our finite knowledge properly arranged and classified, this is all that can be asked or claimed. To deduce, as Schelling and Hegel did, a system of sciences from the Absolute is absurd, because it would have to include every phase of thought conceivable even by Deity: for instance, the anthropology of the inhabitants of Mars, and thousands of other sciences that have no meaning for the dwellers of the earth.

The division of all things, therefore, into physical and human categories (physics and ethics) is thoroughly consistent and proper for man, while to an omniscient Being it would doubtless seem an inadequate and ridiculous separation. Yet we have no reason to alter the system suggested by Plato—fundamental science, physics, and ethics. Instead of *physics*, however, I should say *science of material objects*, for the reason that the former term is generally restricted to a small part of material science. Moreover, the longer expression clearly indicates that a *theoretical* science is meant. Similarly, instead of *ethics*, as pertaining to the science of man, I should say *science of subjects*.

Thus we have three principal theoretical sciences, with their corresponding technical sciences. (1) Fundamental technics means the basic study of all technical sciences, treating of the principles and methods of human activity in the widest sense. This science has yet to be developed. It will eventually afford a great field for the creative powers of the general scientist. (2) The technics of objects means the group of sciences that treat of the proper handling of material things in the production of values. While being similar to technology, it includes also the graphic arts and chronometry, as well as the technical sciences applied to the organisms of plants, animals, and man. (3) Technics of subjects concerns the development of man and of human affairs—man being here considered as a thinking and willing being. Pedagogy and political economy, for instance, belong to this science.

We have now divided the field of sciences into six clearly defined groups. With this outline, a clever scientist may easily supply the details; but even the above should be helpful to every student, in giving a clear insight into the totality of sciences.

But let us go a step farther, and subdivide these groups. Of object-sciences, we shall first take those which are fundamental, *i.e.*, which do not select a special study in the field of material objects, such as stars or plants, but treat of the qualities common to all visible things, as form, energy, material elements, etc. This first series corresponds to the "natural philosophy" of the English. It comprises three special sciences—mathematics (the science of proportion), physics, and chemistry. Those that are fundamental are undoubtedly the foremost of object-sciences, as they provide the elementary and most general way of looking at material objects. These objects are here first considered simply as visible things existing within time and space. In this light they are viewed by mathematics. It is only after attaining this ground that we can intelligently consider their other aspects—their energies and elements.

This leads us to physics, which treats of the energies of material objects without considering their chemical differences.

From a physical point of view a pound of feathers is equal to a pound of lead. *Physics* is derived from a Greek word, meaning "science of natural things;" it is therefore much too broad to express our special science. I would suggest a new term, *metro-science*. *Metron* is Greek, meaning "measure," especially of energy. In the subdivision of metro-science, or physics, we should begin with those objects which manifest the least energy, namely, immovable masses; then consider moving objects, or rather the energies shown therein, as the vibrations of sound, heat, light, and electricity.

Chemistry is the third and last of the fundamental object-sciences. It treats of the minutest elements of material things. The meaning of the word *chemistry* is somewhat obscure and uncertain. I would therefore abolish it by substituting *element-science*. Its subdivision should concern, first, the elements—beginning with the simplest ones and finally reaching the most complicated compounds, omitting, however, all substances artificially produced for technical or practical purposes. These belong rather to chemical technology, or, more properly, *element-technics*.

We now come to a new group of object-sciences—those in which a special material organization is considered. A sharp distinction should be drawn between the two classes of objects—cosmical and terrestrial. This is necessary to our purpose as earthly beings. Although the cosmical worlds transcend our earth in size, energy, and grandeur, still they are far away, scarcely known, and of little importance to the mortal inhabitants of this planet. Hence it were better to consider them as a separate study, under the head of *kosmo-science*. This term is preferable to *astronomy*, which means simply a study of the laws governing visible heavenly bodies. Kosmo-science, on the other hand, includes also the history, not only of stars but of meteors, and even of invisible things, as the world-ether, cosmical temperature, etc.

The corresponding technical science should be called, therefore, kosmo-technics, the word *kosmos* suggesting at once by contrast the non-cosmical character of our earth when regarded

as a thing-in-itself, especially as a plane for the development of man and other organisms.

In subdividing kosmo-science, we should begin with the principle of concentric spheres, the earth being predicated as the centre.* Of such spheres there are three. The first is that of the so-called fixed stars, including those millions of sun-like bodies beyond the limits of our solar system. It comprises the theories regarding the origin and development of cosmical worlds, being therefore the basis of all other cosmical sciences, and in a certain sense of terrestrial science. The second sphere is that of our sun, and the third is that of our planets, including the earth.

We can now proceed to the third and last group of object-sciences—*terrestrial science*. The more closely we apply ourselves to the study of man and his earthly environments, the more detailed our knowledge becomes; for man is the chief object of human knowledge and the centre of human interest. He is the natural apex of the pyramid of science. This fact has led many scientists and religionists to believe that man is the most important entity in existence, and that God became conscious of himself only in his creation; while in reality man, even our solar system, is insignificant compared with the millions of cosmical worlds in the universe.

In arranging the object-sciences in the above manner, we follow the course of nature. First there were cosmical worlds, of which our sun is one; then there were planets, of which our earth is one. In the same way we subdivide the terrestrial sciences, following the course of natural growth: thus proving the adage that true science is a mirror of nature, an ideal reproduction of realities and of their course, a perfect system based upon the grand original scheme which nature represents.

Following this idea, and keeping in view the fact that man is the natural goal toward which everything in human science tends, we subdivide the terrestrial science, or *geo-science*,†

* This position is only relatively true, of course; but we really have no other means of getting a clear survey of the so-called material universe.

† From the Greek *gaa*—earth.

into two main branches—organic and inorganic. Chemically considered, we have scarcely a right to make this distinction, but, as above stated, in a system of *all* sciences we are obliged to do so. I use the term *geo-science* in the terrestrial sense, *i.e.*, a combination of sciences containing everything that can be said about our earth and its appurtenances—limited only by the facts that the earth as a cosmical body belongs to kosmo-science, and that man as a reasoning being belongs not to organic science but to ethics. It is rather awkward that there exist already some terms analogous to *geo-science*—*e.g.*, geology, geography, and geometry. Geology, however (meaning the history of our earth as a cosmical body), we include in planet-science; while other features of it are embodied in one of our inorganic branches. For geography also we have other and better terms in our system; and every one knows that geometry has really nothing to do specifically with our earth, for it is a mathematical science, and words like *planimetry* and *stereometry* express it with much greater accuracy. I may add that many philosophers have failed in their attempts to systematize all sciences simply because they clung too tenaciously to these obsolete, meaningless, and often misleading terms, which are still in constant use, but which have no claim to our recognition save their antiquity.

In subdividing inorganic science, we find three branches: mineralogy, meteorology, and geography. The latter treats of the surface of the earth—a crust resulting from two processes, operating from above and from below; hence the other two sciences precede geography. Again, mineralogy takes precedence of meteorology, because the solid earth is the origin of air and atmospheric processes, while snow and rain are alike its products. Instead of *mineralogy*, however, the term *min-science* would conform much better to the other terms of our system. In *logos* or *logy* the idea is not suggested, if by this is meant a theoretical or technical science. While many technical sciences end in *logy* (*e.g.*, technology), yet purely theoretical sciences, such as theology and philology, have the same affix. This inconsistency is unfortunate. It were better to discard

altogether the root *logos*, and use the two words: *science* (theoretical) and *technics* (applied). In this way every one can see at a glance whether a science is theoretical or technical. There should be an international agreement upon scientific terms and classifications. At present chaos rules, as the Germans have their own nomenclature and the English theirs. This state of things is embarrassing to the student, while being derogatory to the dignity of science, which should be everywhere uniform.

The structure of the earth's surface must be regarded as the result of thousands of changing processes. The lower strata should be considered first, and the upper or newest (such as newly-formed deltas and recent volcanic craters) should be last. Modern geography is almost destitute of both principle and method, though the theory of evolution is already effecting some hopeful changes in this direction.

In the other geo-scientific group—the organic, the science of living beings—three subdivisions have been made, almost from the earliest times: botany, zoölogy, and anthropology. Plants, animals, and man belong together; they are living organisms. The plants are the lowest, and in a certain sense the oldest; then came the animals, and lastly, as the highest animate being, man himself. A uniform nomenclature would require the use of *fyto-science*, as preferable to *botany*. The Greek *fyton* means "something growing," and is thus peculiarly descriptive of plants. In like manner, *zo-science* is better than zoölogy. The Greek *zoon* means "living being"—characteristic only of animals. Philological analogy, therefore, demands the employment also of *anthropo-science* instead of *anthropology*.

The best system for a subdivision of these three organic spheres is undoubtedly the historic and natural one of evolution from the lower to the higher.* Plants and animals may each be divided into three great groups: water, pond, and soil. Among pond animals was the ichthyosaurus, from which birds

* It is to the credit of evolutionists that they have introduced principles and methods into these sciences, which Professor Haeckel, a follower of Darwin, has done much to systematize and popularize in Germany.

were developed during different stages of its evolution. The scale of land animals ascends to the higher apes. Anthropo-science also follows this natural course of development, from the earliest stages of man up to the human product of this century. But man is here considered only as a physical organism. Anatomy and physiology are the main branches of this science, which includes also the archæology of the race.

Corresponding to the theoretical terrestrial sciences is a series of technical ones. For instance, min-technics (corresponding to min-science) relates to the excavation of minerals and their treatment in furnaces and otherwise. To air-science corresponds air-technics—the science which treats of the air and atmospheric phenomena, such as aëronautics, weather-prognosis, etc. To fundo-science (geography) corresponds fundo-technics, which deals with the principles and methods of using the earth for travel and transportation by land and sea, through tunnels, etc.; in a word, engineering. To fyto-science corresponds fyto-technics, which relates to the proper handling of plants and their products, with a view to the production of values for civilized life, such as improved corn and fruit, wine, beer, timber, gum, etc. To zo-science corresponds zo-technics, which treats of animals in their relations to man—hunting, breeding, taming, etc.—and the preparation of their flesh, bones, hides, and teeth for various utilitarian purposes. It also includes the veterinary art. Finally, to anthropo-science corresponds anthropo-technics, which embraces hygiene, hydro-therapy, and many other branches connected with the care, development, and study of the human body; in short, the medical sciences.

Having traversed the entire group of natural objects, we shall now proceed to the highest and last group—the subjective, which concerns man as an ethical being. Beginning with the theoretical sciences, we find that here also is a special fundamental science—psychology, or, rather, psycho-science, which treats of the human soul, or the natural constitution of ethical humanity. It bears the same relation to the subject-sciences as is sustained by mathematics and physico-chemistry to the

other object-sciences. It is a fundamental science, and hence it is perfectly legitimate to call psychology an important part, or even the essence, of philosophy. But psychology is fundamental only in a relative sense; that is, for the subject-sciences only.

To find a principle of division for the subject-sciences, we must look to the nature of the human soul itself, the essence of which is love; that is, receptivity and spontaneity: harmony between interior and exterior—between taking and giving. This is the *Âtma* of Indian philosophy—literally, *breathing*. This principle implies the existence of harmony between soul and soul, and inferentially between the soul and the world. Moreover, there should be harmony between the soul and the Absolute (the “subject-object”).

Socio-science, one of the four subject-sciences, includes, not sociology alone, but the history of man and of civilization, as well as the theory of individual morality. And as the principle of evolution holds good also in this sphere, it is best to follow history in the arrangement of this study. It will then be found that morality is relative; that there are various stages of it in the growth of mankind; and that the theory of morality (modern ethics) can only be regarded as the ultimate result of man’s ethical development. This applies also to social life. In recent times the hypothesis has been widely accepted that Central America was the birthplace of civilized humanity; that it spread thence toward Asia; thence westward to Europe, and lastly to North America, where the cycle will close. On this principle are based the details within socio-science.

Harmo-science deals with the harmony between the soul and the world, and is the sphere of the beautiful, or æsthetic. Considered historically, the development of the idea of beauty is the measure of the harmony that has existed between man and the world—a condition becoming richer and deeper as the race advances.

*Onto-science**—usually called ontology, or metaphysics—is the science which deals with the problem of harmony between

* The Greek *On* means Being, Substance, the Absolute; theologically, *God*.

man and God: creature and Creator, the relative and the Absolute. Its history is but a record of the "phenomenology of the spirit" (Hegel), and with it the group of theoretical sciences is completed.

Corresponding with the subject-sciences there are four subject-technics: (1) Psycho-technics—the science which declares the principles and methods of soul development. It is much the same as pedagogy; but this latter term, usually referring to children only, is too narrow. As Aristotle has said, not only children, but also adults, must be educated and trained. (2) Socio-technics—including all sciences which treat of the conduct of society, such as political economy and civil government. (3) Harmo-technics—dealing with the arts, especially the fine arts, which aim at a reproduction of the beautiful in nature. The word *beautiful* is here considered in a wide sense. This science covers a vast field, a world in itself, which Hegel and Vischer have tried to systematize, following the historic thread. (4) Onto-technics—inquiring what can be and has been done to establish harmony of man with God and his highest ideals. This science includes the history of religion and the systems of religious worship. Hegel has tried also to systematize this history, but I fear he has overrated the intellectual factor in religion.*

From fundamental science to onto-science there are seventeen sciences: from fundamental technics to onto-technics there are likewise seventeen—in all, thirty-four sciences. Each of these two great groups is divided into three smaller ones—fundamental problems, material objects, and subjects. When once grasped, this system may be readily reconstructed from memory. Every student, no matter what may be the object of his study, should know at least as much about the system of all sciences as is herein outlined. At all universities and academe-

*The true phenomenology of religion has yet to be written. The leading principle, the string of Ariadne, in this chaos is contained in three words: "Nearer to God." That every new prophet has been called an atheist by his contemporaries, does not matter. On the contrary, it is rather an evidence of his superior foresight.

mies an encyclopædic grouping of sciences should be taught. Many students learn only too late of the existence of a particular science for which they have a special talent. Moreover, through a study of this character professors and students become impressed with the idea that there is a university of sciences; that they must assist each other in attaining individual proficiency; and that one alone, isolated from the others, is of little avail. Thus the ridiculous vanity of specialists will be reduced.

A true *universitas litterarum* can be established only through the earnest study of a scientific encyclopædia. The law of development of material things and thoughts is *differentiation*. The greater the number of special sciences, the more necessary the study of the unity of all sciences.

INDIVIDUALITY VS. ECCENTRICITY.

BY W. J. COLVILLE.

"NOTHING more exposes us to madness than distinguishing ourselves from others ; and nothing more contributes to our common sense than living in the universal way with multitudes of men." These words of Goethe are suggestive of many-sided thought. They seem at once a challenge to all who are in any way attempting fearlessly to assert themselves to strengthen faith in the power of a noble individuality, and to conquer the many weaknesses and vices which at present sadly depress the human race.

So great and original a man as Goethe, one of Europe's foremost philosophers, can scarcely with fairness be accused of undue submission to accepted standards of thought and practice. It is, therefore, not impossible that the author of these words may have intended to provoke thought, but not to affirm a dogma. Certainly nothing more readily exposes one to a charge of insanity than any marked departure from the customary habits of those with whom he mingles, but it may well be asked where we can point to a single great and noble teacher and inspirer of humanity who has not been charged with madness by his contemporaries. The self-vindicating words of St. Paul, "I am not mad, most noble Festus, but speak words of truth and soberness," have well found echo through the lips of countless sages and reformers before and since that great apostle's day.

Dr. Forbes Winslow, and other physicians who are regarded in the light of eminent specialists on the subject of insanity, do not hesitate to connect genius with madness in the most inclusive manner. To give emphasis to their statements, the eccentricities of some of the greatest prose authors as well as roman-

tic poets are exposed to public gaze as striking illustrations of the "thinness of the partition" which divides insanity from genius. Thanks to the Psychical Research Society and other learned bodies of truth-seekers, we are beginning to adopt the excellent word *supernormal*, when referring to unusual mental phenomena, as more scientific than *supernatural* or *abnormal*.

Common sense is without doubt a valuable intellectual commodity, but who would be content with it if a super-common sense were offered him? A plain distinction between the supernormal quality of genius and the abnormal characteristic of insanity is that the former, although astonishing, is usually regarded as eccentric by reason of its undoubted elevation above the ordinary mental level; while the latter, equally peculiar, is decidedly so because of its aberration from the path of health and orderliness. If "living in the usual way with multitudes of men" is upheld as the *ultima Thule* of individual attainment, then progress must cease and reformers of all sorts be imprisoned in the madhouse, or quietly regarded as harmless examples of *non compos mentis*.

There are clearly two ways of looking at this subject, and, unless the two sides are pretty closely examined, erroneous views of individuality and the blessings accruing from it are sure to be entertained. To discriminate between real individuality and the meretricious counterfeit thereof which may well be called eccentricity, is not always an easy task, for the one often melts into the other; still, there is an ethical distinction which, theoretically at least, can always be well applied. Individuality is entirely consistent with an amiable determination to live with others in such a manner as to produce the smallest possible amount of friction between individuals that will be compatible with a declaration of individual liberty and equal rights. Eccentricity seems to be guided by caprice rather than by principle, and cannot therefore be fairly regarded as the outcome of an ethical conviction.

It is not too much to claim that, wherever a conviction is at stake it should always be followed, regardless of the opinions of others, even if he who lives up to his convictions becomes a

martyr to them. Convictions, however, do not as a rule concern trifles, but great moral issues, though trifles are often so closely connected with moral principle that it is extremely difficult, if not impossible, at times to separate them. Conviction may ordain that a strong temperance stand be taken in a community where the prevailing custom is to partake freely of intoxicating beverages. The moral sense of the honest advocate of total abstinence cries out loudly against drinking wine in France and Italy, or beer in England and Germany, as table beverages, and in order to be true to his conviction he must refuse to drink the ale or claret which all his companions take as a matter of course. Now, without stopping to argue whether the total-abstinence position is incontestable or not, we cannot advocate the truckling policy of the coward or hypocrite who will cloak his real sentiments and allow himself to be blindly led by the conventional habits of those who sit at table with him. The subject of women's dress is another prominent question of the times, and in this connection also it is not difficult to discriminate between mere love of singularity in attire and a steady conviction that the true freedom of the female sex is hampered by conventional costume. The woman who affects peculiarity of costume in order to draw attention to herself may be only vain and eccentric, but she who honors conviction by departure from adopted standards is a witness to the truth.

If the foregoing reflections be accepted as in any way truly defining the actual difference which must ever exist between a noble individuality and a vulgar eccentricity, we may be able, by following in the track laid down, to arrive at some practical and salutary conclusions concerning the vitalizing effects of individuality, as opposed to the devitalizing results of convictionless conformity to accepted usages. In the prose and poetical works of Goethe we find many striking departures from the average thought of the Germany of his day, and fully as much may be said of the writings of his brilliant contemporary Schiller, between whom and himself there existed the purest friendship—entirely unspoiled by any of that miserable professional jealousy which so often divides lesser minds when engaged in

similar employments. Goethe and Schiller are themselves vivid examples of dissimilarity, but in no case of disunion. Goethe is the more robust, Schiller the more wistful and pathetic. The individuality of each is highly pronounced—so much so that it is possible to sympathize with the style of the one and not appreciate that of the other, though the broad-minded reviewer will certainly accord unrestricted praise to both.

The hall-mark of individuality is fearless sincerity, without which it is not too much to say that moral purity, mental health, and physical soundness are not long retainable. So pernicious are many of the accepted customs of our times that every teacher and practitioner of mental science is frequently called upon to protest against many of them in the interests of virtue and improved sanitation—not superficially, by merely lopping off a branch here and there, but by striking at the very root of the ancient tree of established precedent.

Two false ideas, tending in opposite directions, are very prevalent. The first is that things are good because they are old; the second, which is no more reasonable, is that things are desirable because they are novel. If we would be wise, we must equally avoid both these absurdities, and take the lesson well to heart that the good or ill of any practice can only be determined by careful observation of its fruit. The singular eccentricity of genius, which is always being commented upon, is due in part to the fact that geniuses are not ordinary mortals; and because of the rarity of their distinctive temperaments they perforce exhibit modes of life which are uncommon and not adapted to the requirements of ninety-nine out of every hundred inhabitants of the locality where they reside.

The reader is requested to observe that no reference is here made to the aberrations to which peculiarly sensitive persons are specially subject, but only to the singular traits which belong normally to such as are gifted with unusual proclivities, in one or more specific directions, toward higher than average attainment. In every large concourse of persons we are likely to observe two or three who strike us as peculiarly unlike the rest; they seem moulded on a different plan from the majority, and

though they may be ever so natural and unassuming in their behavior there is a subtle something about them which compels attention. We may admire them, or their peculiarities may annoy us; we may worship instinctively at their shrine, or turn away from them in ridicule; but in either case we have been impressed and affected by them. These are the people who simply cannot pass unnoticed through a crowd, because of their individuality. Intense individuality always prevents its possessor from going through the world unnoticed. Whether the attention unconsciously drawn to one's self contributes to the pain or pleasure of the one who has attracted it, depends, of course, very largely upon the kind of feeling that is aroused, and also on the character of one's own sensitiveness. Geniuses, even among the greatest, are by no means alike; therefore the notice which is pleasing to one may be highly displeasing to another. Still, it is usually safe to decide that kind, appreciative notice is never very distasteful. It matters not how brave a front one may assume, there is no one that enjoys hostile criticism, though it is quite possible for highly individualized natures to rise so superior to it as to treat it with a sublime and haughty indifference.

Several considerations naturally grow out of a contemplation of this subject. Chief among them may be placed the foremost thought, in the mind of a truly individualized reformer, that he is called upon, in fulfilment of his mission, to be a martyr (witness) to the truth which he has espoused and feels himself appointed by heaven to proclaim. The prophets of all ages and religions have been strange, solitary figures on the pages of history, and their tendency has ever been to pride themselves upon their loneliness in some of its aspects, while they have suffered keenly from a sense of isolation in other moods. Such proverbs as "there is always room at the top" have a twofold application, and at once convey the dual thought of sublimity and loneliness as the portion of all who have reached a more than average altitude. There is a glorious passage in the book of Amos, often abominably travestied to the fear of children, which exactly expresses the genuine prophet's attitude: "Thou

God seest me." It rings out with a note of triumphant exultation, and when the circumstances which led to the ejaculation are taken into account, they raise it to the height of moral grandeur. The prophet is standing out against idolatry and tyranny; he will not bow to the edicts of sensual rulers; neither will he stoop to the level of compromise and concession to which time-serving priests are always bending. The common voice of compromise is heard in such low notes as "We must live," and "Anything for peace and a quiet life." Such sentences sound well enough until they are analyzed, but they will never bear analysis; for no sooner do we attempt to trace them to their source than we find that their root lies in spiritless conformity to detested bondage only for the sake of ulterior advantages.

The whole strength of the moral nature, if not cruelly repressed, must cry out against this with a loud and indignant protest. We must all live, it is true; but what is meant by life? If the definition of life given by Fichte is correct, viz., blessedness, then surely they who sacrifice everything to merely animal existence are self-cursed rather than divinely blessed. In such a condition they are well described in the strong language of the New Testament, which declares that they are "dead while they live." If James Russell Lowell is right when he affirms that "He's a slave who dare not be in the right with two or three," then the test of greatness and of liberty must be, to a large extent, in conscientious non-conformity to prevailing customs.

What more fruitful cause can be assigned for modern religious deflection than the cold, formal ceremonialism which has so long held sway, and which by its utter lack of reason and correct feeling repels the spirit which might readily comprehend a religious principle? Take the average habits of an alleged pious community, and what do you find to be the rule of conduct in those country households where the letter of religion is most rigorously upheld? The place of worship with which the family is connected is periodically visited; everything pertaining to religion is regulated by the clock. Prayers, psalms, readings, sermons are all gone through with at pre-

scribed intervals, in the most perfunctory manner, and at home the service of family prayer is exactly on a par with the public ritual. Children are led to feel that God is an exacting overseer with whom they must keep on good terms, or they will be punished here and hereafter. In consequence of the joylessness of such a stereotyped religious life, young men and women are very apt on leaving the strictest homes to find themselves without rudder or compass on the voyage of life; for they have not learned to know their own souls, and they have reacted against the soulless formalities of a loveless religion with all the force of ardent, youthful rebellion. To urge upon such young people a formal compliance with the religious practices of their conventional neighbors is to exact the degrading lip service of hypocrisy, the outcome of which must be to undermine rather than to upbuild moral character. For such minds the regulation services of church or temple have no attraction, but for them the eccentricities of the independent preacher may have very decided charms. While the sensational pulpit mountebank may draw a gaping crowd, such an actor in the pulpit is not a prophet in any sense; and he certainly has no title to genius, which is original in its nature, and not dependent upon platitudes.

Though endeavoring to draw the sharpest line between prophetic teaching and vulgar straining after curious effects, we cannot blind ourselves to the fact that even the most conservative prophets, in modern as well as in ancient times, have been distinguished by marked though not ungracious peculiarities. Those two wonderful American preachers, Henry Ward Beecher and Phillips Brooks, were characterized by peculiarities of manner and expression which separated them distinctly from all other clergymen. The same can be truly said of Frederick Robertson and many other eminent Englishmen, whose published sermons are standard classics to this day. Then if we turn to the great literary lights of the century, Thomas Carlyle, Charles Dickens, and others, we shall find in every instance some clearly marked peculiarity exhibiting itself in daily life as well as in the direct course of literary expression.

Genius must be peculiar, or it would be indistinguishable from mere talent; and talent, no matter how great, is never genius. Talented people can move along in beaten tracks, pursuing the even tenor of their ways without ever winning a reputation for eccentricity. Those who are merely talented are nothing more than imitators of the geniuses who have preceded them and whose works are their models. A painter of talent may copy Raphael's "Transfiguration," but nothing short of genius could produce an original picture that would be its equal. Genius alone could produce the works of the great musical masters—Mendelssohn, Handel, Mozart, Beethoven, and Wagner. They may have many imitators; but those who seek to copy their style, and succeed in imitating it cleverly, cannot be compared with any one of the true masters of harmony. It is obvious that they who imitate and duplicate, though they may serve a useful purpose in spreading art and extending the sphere of culture, can add nothing to the variety of artistic creations.

The eccentricity of genius differs widely from that which savors of insanity; for instead of simply erratic habits, which are characteristic of lack or loss of mental balance, the genius lives in a domain governed by its own laws, and is in very truth a citizen of a realm the very existence of which is unknown to all outside its hallowed precincts. In the study of the science of health, on the part of all who are metaphysically inclined, the following consideration often appeals with great force, and it has a decided claim to plausibility.

We are probably all agreed in these days, *i.e.*, if we are thinkers in any sense, that we are subject to a changeless order; therefore there can be, in the absolute sense, no miracles. This rejection of the old supernatural hypothesis does not, however, cause us to reject phenomena usually called miraculous; on the other hand, it calls upon us to consider them as taking place through the agency of a law not generally comprehended in its power. It goes without saying that the present average health of civilized communities the world over is far from satisfactory, and it is impossible to shut our eyes to the

fact that the prevailing modes of life are largely responsible for our sicknesses. Reason steps in and says, "If you would improve your health you must alter your way of living;" but to do this lays one open to the charge of eccentricity, for it is always eccentricity in the eyes of the crowd to vary from popular habit.

While deprecating all unnecessary non-conformity to the ways and customs of those around us, all reformers are compelled to advocate and practise a fearless assertion of individuality which subjects them to adverse criticism, even to condemnation, at the hands of extreme conservatives; while it gives them a power and influence they could never possess were they to bow in abject submission to the prevailing modes of life. At the same time they feel it to be their special mission to change and raise the standard of popular living. The Gospel narratives record instances of persons who had continuously suffered for twelve and even thirty-eight years from grievous infirmities. These poor unfortunates had spent all their pecuniary substance on physicians and attempted methods of relief, but in spite of all their efforts to get well they grew steadily worse. When they were eventually healed it was by a purely spiritual process into which nothing entered that in any way resembled the ineffectual methods which these sufferers had tried so long in vain.

There are many causes which can readily be assigned for recoveries that result from mental methods, which are utterly at variance with the previous customs and beliefs of those who are healed. In the first place, it strikes a reasonable man or woman as quite probable that an entirely different course of procedure from that hitherto pursued may produce entirely new results, and so deeply grounded is our instinctive faith that like causes produce like effects, and *vice versa*, that we all cling to the hope that even in the worst cases a change of some kind will produce beneficial results. History abundantly testifies to the fact that people who have lived differently from others have enjoyed amazing immunity from prevalent disorders. The health of the Jews in Europe, in the Middle Ages, when the

plague decimated the Gentile population, is a striking instance, and it is susceptible of a purely metaphysical as well as a physiological interpretation.

Waiving the question of the value of the Mosaic dietary law, so punctiliously observed by the Israelites in European Ghettos, we cannot forget that they stood out for conviction's sake for every detail of ceremonial observance. It was this consciousness that they were honoring God and keeping a divine commandment which upheld them morally to such an extent that they were physically exempt from the inroads of pestilence. It would be impossible to dissociate mental states from physical practice, as the latter proceeds inevitably from the former; consequently, a metaphysical query of the first moment is just how far we can think new thoughts and allow ourselves to be outwardly held in the trammels of conventional usages, for such usages are clearly the outcome of old ways of thinking which have been discarded, and against which we are forced to protest as we know them to be erroneous.

True individuality is never needlessly aggressive; it never demands that others should conform to it; but it is manly, womanly, courageous enough to establish good principles rather than follow bad fashions. Whoever knows more than his neighbor is in honor bound to show his neighbor the highest light which he himself enjoys. In so doing two great advantages are at once secured: he who sheds the light is not only a blessing to others, but he himself will enjoy superior health, joy, and freedom by asking of the soul within, rather than of the world without, "What wilt thou have me to do?"

DEPARTMENT OF PSYCHIC EXPERIENCES.

"ON THE STAIRS."

I can positively vouch for the absolute truth of the following statement, the only alteration being in the *names*, which I do not feel at liberty to use in print.

In the early part of last June, having had a very long and exhausting illness, my sisters and other relatives agreed that it would be a complete recreation were we all to meet in a New England farm-house and spend a summer there by ourselves. The house we found was in the northern part of Orange County. It was an ordinary stone house, with a porch in front and a bay-window on the second floor. There were only two stories, the hall in the middle with parlors and library on either side, and a wide staircase in the hall. On the right beyond the library there was built an extension, forming a long low dining-room, always cool and shady. Beyond that was the kitchen. From the dining-room was a door in the wall, opening with a heavy spring, and leading up from it there was a narrow staircase without a railing. The door when closed was papered like the rest of the dining-room, and hardly to be distinguished from the wall.

On ascending the front stairway we reached a large square hall, from which opened four bed-rooms. From the back bed-room on the right there were two doors, one of them leading to the narrow staircase at the back of the house; and outside of the end window in the hall could be seen an old-fashioned well, with a bucket and a windlass and long chain.

The surrounding country was in a high state of cultivation as far as the eye could reach. Our landlady, Mrs. Stevens, was a quiet woman, a widow, with several fine-looking sons.

The others arrived before I did, and on the night of my arrival with my little daughter of fourteen, we retired soon after supper. My bed-room was a large one in front ; my cousins had the one opposite, and the two rooms in the rear were occupied by my two sisters and a child.

One evening I was taking a walk with one of my sisters, when I remarked that she looked very tired and asked if she rested well at night. She replied that she could not sleep, and was terrified every night, but did not wish it to be mentioned, as it would break up the party, and no one else seemed to have been disturbed. I asked in some alarm what had happened. She then told me that almost every night, between 12 and 1 o'clock, a great, heavy man seemed to fall headlong down those narrow stairs outside of the door leading to the dining-room. She always jumped up at once and looked down the stairs, expecting to see a terrible sight, and to her amazement there was nothing to be seen but a flood of moonlight from the window at the top ; and on returning to her room the bucket and chain in the well behind the house rattled with so much noise that she was sure they were drawing water for the wounded man. To her astonishment, however, there was nobody to be seen at the well. She had heard this repeated several times during the past few weeks, and she always thought it must have been one of the young men returning home under the influence of liquor ; and feeling sure that he had broken some of his limbs or his neck, she was amazed each morning to see all the young men uninjured.

I tried in vain to convince my sister that she had dreamed or imagined this story, for some of the others would surely have heard it. She was not to be shaken, but made me promise not to tell the others, and said that the next time it occurred she would inform me at once and we would examine together. I have always been the " brave " one of the family, and equal to any emergency. I purposely left my door open at night, after that, for the main part of the house was entirely given over to our use.

I think it was a week afterward that I was awakened suddenly in the middle of the night by my sister Adele, who, with little Maud by her side, stood near my bed, telling me, in terrified whispers, " that one of the young men had just fallen down the back stairs near the dining-room ; and he must have been killed, for he seemed to pitch down headlong, shaking the whole house, and

they heard somebody rattling the chain, drawing water for him." They were both terrified, and yet did not wish to awaken the others.

I got up at once, and we went quietly through the room of the first sister to the stairs beside her door. She, by the way, was sleeping quietly, and had not heard a sound, which the others could not possibly understand. We went down and opened the door. There was not a creature to be seen, and nothing was disturbed. We then agreed not to tell the others, and when we returned to our respective rooms, I almost persuaded my sister that she had been dreaming. In the morning not one of the young men was missing.

The next night, when we were all sound asleep, I was suddenly awakened by hearing what I thought was a heavy bedstead falling down the stairs. It seemed to shake the entire building. I sprang out of bed and into the hall, and there I met, coming to my room, in bare feet and night-dress like myself, the two cousins who slept in the front room opposite mine—both quiet Scotchwomen and not at all impressionable. They had heard the same noise. We three hurried downstairs. We passed through the library to the dining-room, and I confess, not without a little nervousness. We pulled open the door with the spring at the foot of the stairs, and there was no one to be seen.

None of us knew what to think of this extraordinary proceeding, but we were all firmly convinced that *somebody* had fallen downstairs. The mystery lay in the absolute disappearance of the injured man. However, we concluded to drop the subject from our memories if possible, and at any rate not to tell the others.

About a fortnight after this, a resident of the village invited me to take a drive with her, which I gladly consented to do. As we drove through the country, Miss Leland turned to me suddenly and said: "Well, Mrs. S——, you and your party have now been two months with Mrs. Stevens—a longer time than any one else has ever remained there; so I suppose you must all like it." I hastened to answer that assuredly we did, that we were very comfortable indeed. Miss Leland looked strangely at me for a minute through her glasses, and then to my amazement remarked, "You evidently don't mind ghosts, or spirits." I confess I was surprised, but thinking this was a chance not to be lost, I said:

"Ghosts? where? I have always been anxious to see one." Miss Leland then told me that the entire neighborhood believed Mrs. Stevens's house to be haunted, and no human being—not she herself—would at any time enter it. All their former boarders were so terrified that none of them ever remained for more than two weeks at a time. I said, laughingly: "Poor Mrs. Stevens! Is that why her hair is so white? She is still a young woman, but looks as if she had a history."

Miss Leland said she had lived there all her life and knew everybody about the country. She was at this time sixty years of age, and a keen, clear-headed American woman. She said that about thirty years ago Mrs. Stevens had come to the place as a school-teacher. She was about eighteen years of age and very beautiful. The school-house was not far from the post-office, and she attended to both, boarding in a house near by.

Mr. Stevens was then a large, fine-looking, well-built man of forty. He owned the farm and a considerable amount of other property inherited from his father. He lived alone in the house and devoted himself to the farm, of which he was justly proud, and to the raising of blooded horses, which he sold in New York in the autumn. He was considered the wealthy man of the country, and when it was announced that he had quietly married the pretty school-teacher, the neighbors thought her a very fortunate woman. They were happy and devoted to each other.

After a few years, when there were five children at the farmhouse and everything still seemed to prosper, a day came bringing with it a horror. One Sunday morning, while Mrs. Stevens was preparing breakfast for the family, she entered the dining-room with her neat little maid, bearing hot coffee, etc., for the boys were clamorous for breakfast. Mrs. Stevens asked for the father, who had been with them earlier in the morning, and was told he had gone upstairs. She hastily pulled open the door in the wall, which led to the narrow staircase, when—horrors! what was this? The dead body of her husband—his face purple and his neck broken! He had fallen from the top, and becoming wedged in at the bottom, had died there. Whether it was a stroke of apoplexy or a sudden faintness no one ever knew.

The poor wife went into convulsions, followed by an attack of brain fever. When she recovered she closed the house and moved

to a neighboring town to educate her boys, leaving her husband's trustworthy farmer in the cottage to attend to the farm.

Years went by and the mother and children finally returned to spend a summer, bringing also as a companion a young sister of her husband, a delicate girl, who had never known what it was to be entirely well. They had been in the house but a few weeks when Mrs. Stevens went to church with her boys on Sunday morning, leaving the aunt on the front porch reading the papers. The servant was in the kitchen at the rear of the house. When Mrs. Stevens returned at one o'clock the house was deserted. The servant, after some time, was found at the farmer's cottage. She said she had searched in vain for Miss Lilly and was afraid to stay in the house alone !

Miss Lilly's disappearance was a mystery, and although every possible search was made, they had no trace of her for nearly a week, when it eventually happened that her hat was drawn up in the bucket from the well. Her body was soon recovered with a small mug tightly grasped in her hand, showing that in trying to pull up the bucket she had lost her balance and fallen in.

Of course this terrible fate filled them again with horror and the house was closed for a second time, in which state it remained until the year of the World's Fair, when Mrs. Stevens went to Chicago with her children, where she formed a plan for opening the farm-house to summer boarders. In order to do so, the mother, whose hair by that time was absolutely white, made a visit to the old place and decided that much had to be done to make the house attractive. Accordingly, from New York were summoned painters, paper-hangers, furniture dealers, and carpet men ; and when all was done several thousand dollars had been spent. The boarders came and *went*, over and over again. No one stayed a month, the excuses being many and varied. Throughout the village it became known that they were unable to sleep on account of the ghosts that tormented them at night. Not one of the neighbors would at any time enter the house.

I have now told my tale as simply as I could. I know it to be true, but I cannot explain it. Coming within my own experience, however, this is to me a reliable ghost story.

J. M. S.

MARK TWAIN ON "SECOND SIGHT."

Several years ago I made a campaign on the platform with Mr. George W. Cable. In Montreal we were honored with a reception. It began at two in the afternoon in a long drawing-room in the Windsor Hotel. Mr. Cable and I stood at one end of this room, and the ladies and gentlemen entered it at the other end, crossed it at that end, then came up the long left-hand side, shook hands with us, said a word or two, and passed on, in the usual way. My sight is of the telescopic sort, and I presently recognized a familiar face among the throng of strangers drifting in at the distant door, and I said to myself, with surprise and high gratification, "That is Mrs. R. ; I had forgotten that she was a Canadian." She had been a great friend of mine in Carson City, Nev., in the early days. I had not seen her or heard of her for nearly twenty years ; I had not been thinking about her ; there was nothing to suggest her to me, nothing to bring her to my mind ; in fact, to me she had long ago ceased to exist, and had disappeared from my consciousness. But I knew her instantly ; and I saw her so clearly that I was able to note some of the particulars of her dress, and did note them and they remained in my mind. I was impatient for her to come. In the midst of the hand-shakings I snatched glimpses of her, and noted her progress with the slow-moving file across the end of the room, then I saw her start up the side, and this gave me a full front view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere, and would come at last, but I was disappointed.

When I arrived in the lecture-hall that evening some one said : "Come into the waiting-room ; there's a friend of yours there who wants to see you. You'll not be introduced—you are to do the recognizing without help if you can."

I said to myself, "It is Mrs. R. ; I sha'n't have any trouble."

There were perhaps ten ladies present, all seated. In the midst of them was Mrs. R., as I had expected. She was dressed exactly as she was when I had seen her in the afternoon. I went forward and shook hands with her, and called her by name, and said :

"I knew you the moment you appeared at the reception this afternoon."

She looked surprised, and said: "But I was not at the reception. I have just arrived from Quebec, and have not been in town an hour."

It was my turn to be surprised now. I said: "I can't help it. I give you my word of honor that it is as I say. I saw you at the reception, and you were dressed precisely as you are now. When they told me a moment ago that I should find a friend in this room, your image rose before me, dress and all, just as I had seen you at the reception."

These are the facts. She was not at the reception at all, nor anywhere near it; but I saw her there, nevertheless, and most clearly and unmistakably. To that I could make oath. How is one to explain this? I was not thinking of her at the time, had not thought of her for years; but she had been thinking of me, no doubt. Did her thought flit through leagues of air to me, and bring with it that clear and pleasant vision of herself? I think so. That was and remains my whole experience in the matter of apparitions—I mean apparitions that come when one is, ostensibly, awake. I could have been asleep for a moment; the apparition could have been the creation of a dream. Still, that is nothing to the point; the feature of interest is the happening of the thing just at that time, instead of an earlier or later time, which is argument that its origin lay in thought-transference.—*Mark Twain, in Harper's Magazine.*

* * *

DECEPTIONS OF THE SENSES.

The senses are subject to illusions in proportion to the remoteness of the information that they give from the immediate necessities of the organism. Touch, the most immediate and least inferential of the senses, is least subject to illusions; while sight is so very much so that the blind often say they have an advantage over the seeing in being free from visual illusions. The illusions of bodily motion are much nearer to those of touch than to those of sight, and yet they can under certain conditions be induced through visual impressions. Of this the writer has recently had two interesting examples. He was standing upon the floor of a

railroad station, the boards of which were laid with a considerable open space between them, and the shadow of an electric light was moving up and down by the swinging of the light in the wind. Looking at the floor it seemed as though the shadow were stationary and the floor boards moving. From this it followed that the person on it was moving too, and the writer distinctly felt the swinging sensation ; in fact his attention was called to the phenomenon by this feeling of motion. The other observation was as follows : While riding in the cars and looking out of the window the trees and all are seen to move in the opposite direction. If, now, one looks in a mirror so situated that it reflects the passing landscape, which, however, must not be visible except in the mirror, one has the illusion of moving in the opposite to the real direction of motion, owing to the reversal of the image in the glass. In both these cases an immediate bodily sensation is induced by a more or less unconscious inference through visual sensations.—*American Analyst.*

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A MYSTERIOUS WARNING.

A concise instance of occult warning is told by a gentleman of sturdy intellect, yet one strangely sensitive to such unusual influences. When a boy of twelve, he had gone to bed, but awakened, apparently, to hear a rap on the floor of the sitting-room below. His father called loudly, "Come in ;" and added, in surprise : "Why, Herbert, what are you doing here this time of day ?" The answer came distinctly : "Amelia died last night at ten o'clock." Amelia was a favorite cousin of the boy, whose people lived twenty miles away ; and springing out of bed, with tears streaming from his eyes, he went into the sitting-room, to find his parents quite alone. Asking, in surprise, for Herbert, they said he had not been there. The child insisted, and repeated what he had heard. His father, after curiously noting that it was on the stroke of ten, told him harshly he was dreaming, and sent him back to bed, where he cried himself to sleep. The next morning, at early breakfast, there was a knock at the sitting-room door ; the boy's father cried : "Come in ;" and added : "Why, Herbert, what are you doing here this time of day ?" Herbert said : "Amelia died last night at ten o'clock."—*The Basis.*

DEPARTMENT OF HEALING PHILOSOPHY.

[We invite contributions to this Department from workers and thinkers in every part of the world, together with information from those familiar with Eastern works containing similar teachings which would be valuable for reference. Well-written articles of moderate length will be used, together with terse sayings, phrases, and quotations adapted to arouse comprehension of those principles of wholeness and harmony on which the health of a race depends. The wisdom of the sages and philosophers of all periods and climes, as well as the most advanced expression of modern thought in these lines, will find a welcome in these pages. Co-operation of earnest friends in so brotherly a cause as this will result in a mighty influence for permanent good, physically, mentally, morally, and spiritually. Let us, therefore, in this attempt join hands, minds, and hearts, for a permanent healing of the nations by developing that degree of knowledge which shall make health their common possession.]

TRAINING FOR LONGEVITY.

It is the privilege—nay, the duty—of every one to live as long and as well as possible. The first requisite for long life is to know that the body is not the real man, but his servant. In the multiplicity of articles written, giving suggestions and advice as to attaining a healthy old age, minute directions are given for the exercise and care of the body, while the temper and condition of the spirit which dominates it are too generally ignored. Many widely differing systems of dietetics are devised and prescribed. Some say that bread and cereal foods are the “staff of life,” while others pronounce them to be the “staff of death,” declaring that meat, fruits, and nuts are the only “natural foods” by the use of which health may be maintained.

In the midst of all this contradiction, it is refreshing to find an authority of such high standing as Sir Benjamin Ward Richardson, M.D., of England, taking into account the serenity of spirit which comes from a well-ordered life, as being the true secret of longev-

ity. He thinks that the normal period of human life is about one hundred and ten years, and that seven out of ten average people could live that long if they lived in the right way. He says "they should cultivate a spirit of serene cheerfulness under all circumstances, and should learn to like physical exercise in a scientific way." No man, he thinks, need be particularly abstemious in regard to any article of food, for the secret of long life does not lie there. A happy disposition, plenty of sleep, a temperate gratification of all the natural appetites, and the right kind of physical exercise—these will insure longevity in the majority of cases.

But most people invite old age and decrepitude by their mental attitude of expectancy. They dread its helplessness and loss of powers; they look upon the state as inevitable, and by keeping the mental picture always before their vision they hasten its externalization. We sometimes hear people at forty, and often at fifty, speaking of themselves as "old," and saying that they cannot do so much as they used to do, and that less should be expected of them. If they had kept the right mental attitude toward life, they would be able to do more than ever, and if the world had been taught to rightly regard advancing years, it would expect more of a man at forty-five or fifty than at twenty-five.

Another way in which many invite a second childhood is by giving up business and other responsibilities, practically laying aside all mental and physical activity in which they were engaged while they considered themselves in their "prime;" and what else but decadence of physical and mental powers could be expected to follow their disuse? The men and women who are advancing in years with power and beauty are the ones who continue in their callings. Consider Mary A. Livermore and Julia Ward Howe, still laboring mightily for God and humanity with the pen and on the platform; Edward Everett Hale, not only preaching but continuously pouring forth a stream of literary work, and withal finding time and strength for foremost endeavor in numerous public and benevolent undertakings; the venerable S. F. Smith, whose name will be forever associated with his immortal hymn, "My Country, 'Tis of Thee"—eighty-six years of age, with a voice that rings through a vast audience like a clarion note, conversant with seventeen languages, and yet with the courage to begin now to master the difficult tongue of the Russians; while on the other

side of the water there is Gladstone, the "Grand Old Man," a marvel of physical and mental endurance. Less prominent examples are to be found in nearly every community, and there is no reason why they should be exceptional instances instead of the general rule.

The body is made up of purely organic material ; and if it be renewed every day by proper nourishment, what can it know of advancing years? The strain and stress and fret and worry of mental attitudes are the largest factors in bringing lines into our faces and feebleness into our limbs, and inducing general and specific conditions of disease. The effects are wrapped up in the causes, and we cannot take the one without the other. They also befog the mind and separate us from God, or rather from the consciousness that in "Him we live and move and have our being." We are, in truth, children of Infinite Love, and if we only would, we might abide in perfect peace, regardless of outward circumstances. There are those who do this, and their sweetly serene countenances seem to possess a charm which keeps old age in abeyance. We should know that this is not the privilege of a few choice souls, but that we are all equal in heirship.

An instance which proves that the outward manifestations of age are governed by mentality was published some years ago in the London *Lancet*. A young lady, disappointed in love in her early years, became insane and lost all account of time. She perpetually believed that she was still living in the same hour in which she last parted from her lover, and she stood daily before the window watching for his return. In this mental state she remained youthful, having no consciousness of lapsing years. It is said that some American travellers, who saw her when she was seventy-four, supposed her to be a young woman. She was neither gray nor wrinkled, and on seeing her, those unacquainted with her history would often guess that she was under twenty years of age.

The efficacy of mental states in preserving a youthful appearance is often noticeable with mothers who are mindful of the injunction of Froebel, "Come, let us live with our children!" The happy sympathy of thought and feeling which keeps them perpetually in loving touch with childhood and youth serves as a fountain of perennial youth ; and this is still more marked when these same wise mothers go right on from "living" with their own

children to years of sympathetic intercourse with their children's children. How can such women "grow old" in the common acceptance of the term? The same is as often true in the case of teachers and others who are kept close to the mind and heart of youth. They are counted "young," and they *are* young, no matter what the family records may say.

Activity and usefulness must be regarded as factors in training for the youth of old age. Work is one of the beneficent provisions of Providence. Chauncey M. Depew says that he has observed that health and longevity are indissolubly connected with work.

People break down, not so much from hard work as from their mental attitude toward their occupation, or from some other unwholesome mental state induced by environment. If you love your work, and understand the higher law of Being so as to draw a constant supply of strength, you can labor untiringly. If you are engaged in work distasteful to you, either change your business or change your attitude toward it, in order to avoid premature decay of your powers. "If you cannot realize your ideal, you can idealize your real," says a preacher who is also a philosopher. Work you may and work you must, but let it be at something into which you can put your mind and soul. Work performed for personal aggrandizement, or from any merely selfish motive, cannot be depended upon to promote health and longevity. There must be the nobler aim of promoting the welfare of humanity. This does not mean that every one must plunge into direct humanitarian lines; but any honest, useful labor may be dignified by an unselfish spirit, and thus indirectly promote the general good. George Herbert explains that :

" A servant with this clause
Makes drudgery divine ;
Who sweeps a room as by Thy laws
Makes that and the action fine."

In training for a youthful old age, the re-creative value of simple pleasures and amusements should also be taken into account. This needs to be an every-day affair in order to realize its most beneficent results. Just as soon as the day's work is over, drop from your mind every business care and fill the hours with something you enjoy—something which will make others happy as

well as yourself. It need not always be amusement, but some different kind of work or study which will turn the mind into new channels of thought. It may be a romp with a child ; if so, enter into the sport with the spirit of a child, who, for the time, forgets everything else. If you have never tried it, you will be surprised at the restful relaxation which follows a simple game. An hour of sympathetic interchange of thought and experience with a true friend is one of the most soothing of recreations. The mind and the heart both expand under its genial influence. Conventional calls and visits are not referred to, but that of heart answering unto heart in loving communion.

If you can do so, arrange to give yourself a week or a month of entire change of scene during the year, but do not take a vacation in the usual American fashion—by seeing how many hundreds or thousands of miles you can cover in that space of time. The whirl and excitement of hurried travel produce a brain weariness which will leave the body more exhausted than it was before. Instead of this, strive to get near to Nature's heart, and then keep still enough to listen to her whispered messages of peace, joy, love, and trust. They will refresh you with the oil of gladness, and you will return from such an experience with increased vigor of body and breadth of soul.

The human race is a unit, and we ourselves can rise only as we lend a helping hand to others. It is impossible for any one to climb to a great height above his fellows ; therefore, so long as the race-thought expects infirmity and decrepitude to accompany advancing years, they can only be approximately warded off. Our duty, then, is to hold up the ideal standard and do what we can to hasten its glad realization for generations yet unborn. If we live up to our highest aspirations to-day, new glories will beckon us on to-morrow.

The following terse directions as to the maintenance of health are often given by a prominent metaphysician of Boston to his patients and pupils. Heretofore they have been unpublished :

“ Stop thinking of the body. Keep it clean, and comfortably and becomingly clothed, and then forget the *thing* in the *idea* which you should endeavor to express through it—man made in the image of God. Your body should be no more to you than your house, through which you should endeavor to express the idea—*home*.

"Stop finding fault with the weather and speaking of every change of the atmosphere as if sickness were contained therein. Refuse to take cold. Some people speak of certain days and atmospheres as '*good* for pneumonia.'

"Stop describing your sensations. Stop saying you feel sick, feel tired, feel weak, feel hot, feel cold, feel anything. Cultivate *thought*, not sensation.

"Stop speaking of food as digestible or indigestible. Eat what you like and be thankful. Many an invalid is living under the control of sensation as much as the glutton or the inebriate.

"Forget self in seeking to make others happy.

"Banish fear by ceasing to think or talk about it. Stop saying 'I am afraid' of anything.

"Fear, distrust, and doubt are depressing sensations. Cultivate hope, faith, and trust. They are the tonics of the mind.

"Realize that there is but one Life in the universe, and that man cannot be separated from that Life.

"Be not anxious if a day pass by in which you fail to eat breakfast, dinner, or supper ; but do not allow a day to pass without adding some thought to your mental store which you will be glad to incorporate into your mortality.

"Never say you are in poor health. There is no qualification to health. You might as well speak of poor harmony.

"Establish an equilibrium of mind, and the bodily functions will take care of themselves."

HELEN L. MANNING.

PEOPLE die in terror, because they do not know whither they are to go, and they are apt to fancy the worst of what they do not understand. . . . There is nothing that nature has made necessary which is more easy than death. We are longer coming into the world than going out of it. It is but a moment's work, the parting of the soul and body. What a shame is it, then, to stand in fear of anything that is over so soon !—*Seneca*.

RETIRE into thyself. The rational principle which rules has this nature, that it is content with itself when it does what is just, and so secures tranquillity.—*M. Antoninus*.

THE POWER OF IMAGINATION.

The human imagination is capable of accomplishing wonders. An English publication, *The British and Colonial Druggist*, a copy of which I have before me, tells of the recent death at Hackney of a young lady who was bent upon suicide. She swallowed a dose of a certain insect powder, which is entirely harmless to human bodies. But she was under the impression that it was a deadly poison, and notwithstanding its innocuous character the power of her imagination was such that she anticipated the result she expected and actually died.

This case has two precedents well known to medical writers, and of which some of you have probably heard. A convict who had been sentenced to be hanged was handed over to a body of medical practitioners who wished to experiment with him as to the power of imagination. After being told that he was to be bled to death he was blindfolded, and the back of a knife run quickly, while being pressed hard, over one of the main arteries of his body. Warm milk was then pressed from a sponge over the spot where the wound was supposed to be, and the fluid allowed to trickle into an open vessel. The man, under the impression that his life-blood was dripping away, died during the progress of the experiment, although not the slightest harm had been done him.

The other case was that of a college porter who was subjected by students to a mock trial for some trumped-up offence and condemned to have his head severed from his body. Before being blindfolded he was shown the block and axe, with which he was told the decapitation was to be done. His head was placed in position and he was then dealt a sharp blow on the back of his neck with a wet towel, the water from which supplied to his alarmed imagination the place of blood springing from his severed arteries. The man fell to the ground, and when they picked him up they found that he was a corpse.

Now, doesn't it stand to reason that if the imagination possesses the power not only to bring on disease, but even to kill, it may likewise by a similar effect upon the human system produce a cure? Your answer must certainly be in the affirmative, and therein lies the basis of the so-called "faith cures." It was known even in the days of Plato.—*Philadelphia News*.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

"THE IDEAL OF UNIVERSITIES."

In this issue of *THE METAPHYSICAL MAGAZINE*, Dr. Adolf Brodbeck concludes his series of articles on "The Ideal of Universities." It is the intention of The Metaphysical Publishing Company in the near future to reproduce these valuable papers in book form. It is believed that they contain the most accurate history of the development of educational institutions since the earliest times, and that the work will prove invaluable for reference use. The information is systematized and classified in chronological order, and the defects in modern methods of imparting instruction, especially with regard to the sciences, are clearly pointed out and remedies are suggested. The article in the present number is of special interest and importance.

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THE REALITY OF SPIRITUAL VISION.

The following extracts are taken from a recent editorial in *The Outlook*, on the late president of Amherst College :

"Philosophic teachers may be divided into two classes : the sensational and the intuitive. By the sensational we mean all those who believe that man's only access to knowledge is through the senses, and who either deny that the spiritual and invisible world can be known at all, or affirm that our beliefs concerning it can only be deduced from the material. By the intuitive we mean all those who believe that man is endowed with a power of spiritual vision, by which he takes immediate and direct cognizance of the invisible world, and that the testimony of the spiritual consciousness is as trustworthy as that of the senses. The greatest religious teachers, from Paul to Phillips Brooks, belong in the second group ; in our judgment, the greatest philosophical thinkers, from Plato to Hegel, belong there also. Such thinkers are bound together by a spirit, not by a dogma. For each one is, by the very nature of his philosophy, in some measure an original explorer, and adds the witness of his own spiritual consciousness to that of the aggregate con-

sciousness of the world, much as a scientist adds the result of his own observations to that of previous observers. To this school belonged President Seelye. He not only believed in the reality of the spiritual vision; he trusted it, both in himself and in others. This characteristic unified his life, appeared in various manifestations in the various phases of his career, and was in all alike the secret of his power. As a preacher he was rational, but not a rationalist; his sermons were not deductions of spiritual truth from observed phenomena, but affirmations of spiritual truth attested by spiritual vision. As a publicist he simply ignored, with absolute indifference, the political machine and its methods, and rested with a serene and undoubting confidence upon great fundamental politico-moral principles. In his college administration we believe he never once asked for money. He believed that if the college did its intellectual and spiritual work effectively, the necessary endowments would not be wanting, and the result proved the soundness of his faith. Eight hundred thousand dollars were received during his administration. He practically abolished college discipline, and showed his confidence in spiritual restraints by trusting exclusively to them to maintain college order. Though doubtless he was sometimes deceived and disappointed, and sometimes unable to carry out his own ideas because others shared with him the government responsibility, the improved *morale* of the college under his presidency substantiated his theory and justified his confidence in the spiritual endowment of the students. His twofold faith—that in every man there is a divine potentiality, and that it becomes active and efficient only by actual contact with the ever-present God, a seed of truth which germinates only in the sunshine—was the central truth of all his philosophic teaching, made him the inspirational teacher that he was, and made the atmosphere of his class-room one of perfect intellectual freedom. For only he who really believes in the spiritual nature of man can awaken that nature in others; and he never fears the freest possible discussion of the highest themes who believes that God has equipped his children with the power of spiritual vision. Only the unbelieving dread liberty of discussion.

“Preacher, publicist, administrator, teacher, President Seelye was in all a man of vision, trusting to it in himself, and believing in its sacred power in others.”

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THE more and stronger a man's passions, the more and stronger are his beliefs, faiths, and convictions.—*Constable.*

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AS RAIN breaks through an ill-thatched house, passion will break through an unreflecting mind. As rain does not break through a well-thatched house, passion will not break through a well-reflecting mind.—*Buddha.*

THE SECRET OF POWER.

There is certainly a law of happiness. To find this law, try seven or seventy or seventy thousand times honestly to make happiness not only a life study, but a *business*. If you find yourself thinking thoughts of despondency, turn from it and change your habit of thought. Don't dwell on the ills of the past. Strike out for higher ideals, and for such reading as will strengthen and not weaken your mind. We don't advise you to start with esoteric literature, but skip the general or miscellaneous for some good current metaphysical publication. These prints are coming in fashion now, and they are far more helpful as soul-developers than all that came before them. They teach the doctrine for men or women *not* to be ruled by mere things, but get into the spirit realm and live in that wherever you are. It involves right direction of thought and hence the power of right thinking. Think, think, think bright thoughts and be bright. Think good-will, trust divine love, and there is nothing on earth can down you. Do but think right in all waking hours (according to a principle carried with you in your mind), and you are a philosopher as well as a Christian. "For as a man thinks, so is he."

Take the principle of love as above indicated as a basis of all your thought. Think that principle out in every detail every day. It will compel you to be different from what you were. You will drop bad company and whiskey and get interested in the science of good behavior and temperance and happiness. And when you do get interested, a thousand yoke of oxen could not pull you back to the "world" again. This is certain as destiny. If you are unhappy the fault is yours, not somebody else's. You have no right to be unhappy—we mean you that lay claim to intelligence. It is pusillanimous thinking that makes moral cowards and poisons individual and societary character. The individual is to see to it that he thinks happiness and compels everything else in the world to bend or contribute to that idea. Such an individual can laugh to scorn the beggarly elements of this world. His greatness will bear down all opposing forces.—*Prohibition Globe, Denver, Col.*

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MAN at his birth is supple and weak ; at his death, firm and strong. So is it with all things. . . . Firmness and strength are the concomitants of death ; softness and weakness the concomitants of life. Hence he who relies on his own strength shall not conquer.—*Tao-Te-King*.

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PROFOUND knowledge is the best of possessions.—*Count Katsu, of Japan*.

THE fact to which I want to call attention is that the master of *jiujutsu* never relies upon his own strength. He scarcely uses his own strength in the greatest emergency. Then what does he use? Simply the strength of his antagonist. The force of the enemy is the only means by which that enemy is overcome. The art of *jiujutsu* teaches you to rely for victory solely upon the strength of your opponent; and the greater his strength, the worse for him and the better for you. I remember that I was not a little astonished when one of the greatest teachers of *jiujutsu* told me that he found it extremely difficult to teach a certain very strong pupil, whom I had innocently imagined to be the best in the class. On asking why, I was answered: "Because he relies upon his enormous muscular strength, and uses it." The very name "*jiujutsu*" means *to conquer by yielding*. . . . The Occidental mind appears to work in straight lines: the Oriental in wonderful curves and circles; yet how fine a symbolism of Intelligence as a means to foil brute force! Much more than a science of defence is this *jiujutsu*: it is a philosophical system; it is an economical system; it is an ethical system (indeed, I had forgotten to say that a very large part of *jiujutsu* training is purely moral); and it is, above all, the expression of a racial genius as yet but faintly perceived by those Powers who dream of further aggrandizement in the East.—*Lafcadio Hearn*.

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WHAT is needed is such a living faith in God's relationship to man as shall leave no place for that helpless resentment against the appointed order so apt to rise within us at the sight of undeserved pain.—*Hon. Arthur J. Balfour*.

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RESPONSIBILITY: A QUERY.

There came to earth a soul: who knows the source?
 Blackened it was by sin inherited.
 Within the squalor of a slum it dwelt
 And fed, ay, flourished there, on what it found;
 Moved, breathed in vice, and when to manhood grown,
 The time when dreams, ambitions should be best,
 Obeyed its nature—shocked the world with crime.
 Men reared to purity and worthy lives
 Pursued this soul—asked reason for its sin;
 And finding in such mind naught that they could read,
 Upon death's sea—dark, mystic like itself—
 They hurled it forth. A picture fraught with gloom.
 The days are painting scenes like this. Who shall be held accountable?
 —*Inez Cutter*.

BOOK REVIEWS.

ELEMENTS OF METAPHYSICS. By Dr. Paul Deussen. Translated by C. M. Duff. 337 pp. Cloth, \$1.50. Published by Macmillan & Co., London and New York.

This valuable work is arranged in encyclopædic form for the convenience of students, and is carefully prepared to meet the requirements of a textbook. The author, being professor ordinarius of philosophy at the University of Kiel, Germany, has thus been enabled to appreciate the value of the form together with that of the spirit of his work. It is intended also as a guide for lectures and private use. To all students of metaphysics who aim to stand upon the pinnacles of learning, so far as yet developed, this work is especially valuable. The line of investigation is confined to the Western interpretation of Eastern metaphysics. It refers to the scientific proof presented by Kant to substantiate that which was only apprehended by Platonism and Vedantism; furthermore, it dwells upon the interpretation of Kantian philosophy developed by Schopenhauer. The author gives to Kant the very highest metaphysical tribute for his transcendental dogma: the apriority of time, space, and causality. Where the vision of Kant failed, Schopenhauer, his disciple, took one great step in the further development of the subject. In the author's words: "No sculptor's chisel, no poet's hymn, can worthily celebrate him for it." Schopenhauer must be appreciated for his intellectual subtlety. It is true that he is to Kant what Plato was to Socrates; yet his philosophy is pessimistic in character, regarding existence as sin and the "denial of the will" as the only act of morality. "Let us hope that under the impending salutary revolution which Schopenhauer's doctrine will cause in the domain of empirical science, the depth of Schopenhauer's thought may not be so overwhelmed as was that of Plato by Aristotle." While there is great value in the denial of the will, yet even Schopenhauer reaches that point where he is obliged to draw the veil over his subject, in which his interpreter regretfully complies—but with those words which progress is ever ready to disprove, "a veil which no mortal hand shall ever lift." As Schopenhauer lifted the veil from the philosophy of Kant, so will another doubtless follow after Schopenhauer. We are indebted to the author for a work at once so thoughtful, so interesting, and so accurately analytical that we are compelled to acknowledge these powers in him as invaluable guides to the mountain-peaks of metaphysical learning.

PERPETUAL YOUTH. By Eleanor Kirk. 138 pp. Cloth, \$1.00. Published by the Idea Publishing Co., Brooklyn, N. Y.

When profound thinkers are searching the depths of science, and metaphysicians are expounding the principles of Being, the world at large is often at a loss to comprehend their meaning. Valuable as it is in its own field of learning, yet it needs an interpreter who can simplify its intention under a liberal, heart-to-heart sympathy—such as a woman can best realize and give. The author has here applied to the simple affairs of daily life a truth that will make them far less the mechanical and uninteresting drudgery that they once appeared. She has answered many a weary sigh against the burden of existence, together with a little good counsel to mothers, going back even to the pre-natal influence upon the child; to those who are creed-bound she has spoken a word—how to be free; and those who are groaning with age she has inspired with the spirit of youth. Her pages are fresh, easy reading, and point the way to wholesome thinking, right living, health, happiness, and peace.

VITA: Prolongation of Life and Perpetuation of Youth. By Havilah Squiers. 96 pp. Paper, 35c. Purdy Publishing Co., Chicago, Ill.

The question of prolonging life is one that has occupied the attention of all ages, and with it is a natural corollary in the search for the philosopher's stone. Life is not to be found by alchemy nor in the material world. All who search for it there will meet with inevitable disappointment. The author treats the subject metaphysically, pointing out the purpose and power of mind, and finding the source of life in man's spiritual nature. Not all metaphysicians are prepared, however, to accept the conclusion here given, which is the philosophy of Spinoza, that "man is God"—except as he is the manifestation of the Divine Being. The doctrine is suggestive of a broader understanding, but it is apt to be misleading when limited to finite man. It must be remembered that this philosophy is true only in the highest attainment of spirituality.

PRIMER OF PSYCHOLOGY. By George Trumbull Ladd. 224 pp. Cloth, \$1.00. Published by Charles Scribner's Sons, New York.

The general principles of psychology are here so concisely stated as to be valuable not to the youth alone but to those of maturer minds. The author has successfully accomplished the difficult task of condensing so broad a subject into the limitations of space required by a primer, and at the same time losing nothing in the vital interest of the subject. This work is one that will undoubtedly awaken the mind of the reader to a desire for a deeper research in the science of psychology, to the literature of which the present author has been one of its most generous contributors.